

AB MUKAMMAL TAHQEEQ  
AUR TAKHREEJ KE SATH

# Hisnul Muslim

Taaleef  
**Shaikh Sa'eed bin Ali Al Qahtaani**

Tahqeeq & Takhreej  
**Abul Fawzan Kifayatullah Sanabili**

Roman English  
**Shaukat Parvez**

**Naashir : Islamic Information Centre, Mumbai**

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## Kalimatut takhreej

Azkar o duaon par likhi gayi mukhtasar kitab “Hisnul Muslim” ko Allah Rabbul Izzat ne jo maqbuliyat ataa farmayi hai, wo kisi se makhfi nahi hai. Bahamdu lillaah bahot sari zubano men mutarjam ho kar ye kitab puri dunya men mashhur ho chuki hai, tarjuma ke saath saath kayi hazraat ne is ki tahzib aur takhreej par bhi kaam kiya hai. Allah Rabbul Aalamin muallif, mutarjimeen aur muhaqqiqin ko jazaye khair ataa farmaye. Aameen.

Islamic Information Centre Mumbai ki janib se naacheez ko bhi is kitab ki takhreej ka kaam sawnpa gaya, is tarah bahamdu lillaah mujhe bhi is kitab ke khadimin men shamil hone ka mauqa mila. Is kitab ki khidmat men raqimul huruf ne jo tarz o nahej apnaya hai is ki wazahat peshe kihdmat hai:

- Sehat o Zoaf ke lihaz se har hadees ka darja mutayyin karne ke baad har hadees ke saath Allama Albani ka hukm bhi darj kar diya gaya hai. Pehle bhi baaz nuskho men bahot si ahadees par Allama Albani ka hukm darj kiya gaya hai, lekin hamari naqis malumat ki hadd tak is se qabl is kitab ka koi aisa nuskha nahi hai jis men har har hadees par Allama Albani ka hukm batlaya gaya

ho. Ye imtiyaz sirf hamare is nuskha ko hasil hai aur is aitbar se ye nuskha pure taur par Allama Albani ki takhreej bhi apne saath liye hue hai.

- Allama Albani ki tasheeh ya taz'eef ka hawala hattal imkan un ki us kitab aur us muqam se diya gaya hai jahan Allama Albani ne mutalliqa hadees ke tamam turq aur asanid par tafseeli bahes ki hai; maslan silsilatayn, Irwaa, Sahih Abu Dawud Mufasssal, Miskhat ki tehqeeq sani, waghera. Taake muraji'a karne wale ko Allama Albani ke hukm ke saath saath un ke dalail se bhi aagahi ho jaye, jabke is se qabl ke nuskho men Allama Albani ke beshtar hawale aise hain jahan Allama Albani ka sirf ijmalī hukm hi mil sakta hai, is tarah in hawalon men bhi hamara ye nuskha imtiyazi haisiyat rakhta hai.
- Allama Albani ne is kitab men maujud jin ahadees ko za'eeif qarar diya hai un men se koi bhi hadees hamari nazar men sahih sabit nahi ho saki hai; lihaza is pehlu se hamari raye puri tarah Allama Albani ke mawafiq hi hai. Jahan tak tashih ki baat hai to sirf six (6) ahadees aisi hain, jo Allama Albani ki nazar men sahih hain, lekin hamara hasil e mutal'a unhen za'eeif batlata hai. Yani in six ahadees ke alawa baqi puri kitab men tashih o taz'eef ke aitbar se hamari raye Allama Albani ke

mawafiq hi hai.

Albatta ek aur hadees aisi hai jo Allama Albani ki nazar men marfu'an sahih hai jabke hamari nazar men mawqufan sahih hai. Nez mazid ek hadees aisi bhi hai jis par ham ne koi hukm nahi lagaya hai balke sirf Allama Albani ka hukm zikr kar diya hai; kyun ke is ki asanid par hamara mutal'a jari hai.

- Jo ahadees Allama Albani aur hamari nazar men sahih hain lekin baaz ne kamzor bunyad par za'eef kaha hai, aisi ahadees ke saath mukhalif ke ahem ishkalat ka jawab bhi intihai ikhtisar ke saath diya gaya hai, ya tafsil ke liye apni kisi dusri kitab ki taraf ihala kar diya gaya hai.
- Takhreej men ikhtisar se kaam liya gaya hai, magar kutub e sitta ke hawalo me iste'aab ki koshish ki gayi hai, chunancha ek hadees kutub sitta men jahan jahan bhi payi jati hai har jaga ka hawala hadees number ke zariya darj kiya gaya hai, agar kisi hadees ke saath kutub sitta ke alawa bhi koi hawala hai to is ki waja hadeesi fawaid hain, maslan mudallis ki taraf se samaa' ki sarahat, ya za'eef rawi ki mutabiat waghera. Albatta jo hadees kutub sitta ki nahi hai is ke liye digar kutub se ahem hawale darj kiye gaye hain.

- Kutub sitta waghera ki mutaddid ahadees ke hawalo ke saath, is baat ki bhi sarahat kar di gai hai ke kitab ke alfaz kis hadees ke hain, agar kisi zikr ya dua men mutaddid ahadees ke alfaz jama kiye gaye hain to har hissa ke alfaz kis hadees ke hain is ki bhi wazahat kar di gai hai.
- “Hisnul Muslim” ke jis edition ko samne rakha gaya hai wo matbu’aa 1436 AH (2015 AC) hai. Asal kitab ki tartib men koi tabdili nahi ki gai hai, albatta azkar o duaon ke mutoon ka asal ahadees ke mutoon se taqabul kiya gaya hai; baaz muqamat par muallif ki kitab men kuch aise izafe mile hain jo ahadees men maujud nahi hain, ya baaz jaga taqdim o takhir hai, aise muqamat par islah karne ke baad hashiya men wazahat kar di gai hai.
- Asal kitab ka tarjuma Fazilatush Shaikh Hafiz Salahuddin Yusuf حفظه الله ka hai, ham Shaikh ke shukr guzar hain ke aap ne apna tarjuma shamil karne ki ijazat marhamat farmai hai, jazahullahu khaira.
- **Tamam gair saabit (zaeef) duaon ko ko grey colour ke font mein rakha gaya hai**, taake qaari use matan mein parhte waqt hi pehchaan le, aur har baar footnote mein na dekhna pare.



Ye musllama haqiqat hai ke hazar koshish ke baad bhi har insan se kuch na kuch chuk ho jati hai, qari'een se guzarish hai ke apne mulahizat o istidrakat se zarur aagah farmaye taake aainda in se istifada kiya ja sake. Rabbul aalameen muallif, mutarjim aur raqimul huruf ki is koshish ko qubul farmaye aur zakhira e aakhirat banaye, Aameen ya Rabbal aalameen.

**Abul Fawzan Kifayatullah Sanabili**

**Mumbai / 27the March, 2018**

## Zikr ki ahemiyat o fazilat

Allah taala ka irshad hai:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ﴾

*Fadhkuroonee adhkurkum washkuroo lee wa laa takfuroon*

"Tum mujhe yaad karo, main tumhe yaad karun gaa aur tum mera shukr karo aur meri naa shukri na karo"<sup>1</sup>

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾

*Yaa aiyuhal ladheena aamanudh kurul-laaha dhikran kaseera*

"Aye iman walo! Tum Allah ko kasrat se yaad kiya karo"<sup>2</sup>

﴿وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا﴾

*Wadh dhaakireenal laaha kaseeranw wadh*

---

<sup>1</sup> Surah Baqrah 2:152

<sup>2</sup> Surah Ahzab 33:41

*dhaakiraati a-'addal laahu lahum maghfiratanw wa ajran 'azeemaa*

"Aur Allah taala ko bahot yaad karne wale mard aur bahot yaad karne wali aurten, Allah taala ne un ke liye bakhshish aur bahot bada ajr tayyar kar rakha hai"<sup>3</sup>

﴿وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ  
بِالْغَدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ﴾

*Wadhkur rabbaka fee nafsika tadharru'anw wa kheefatanw wa doonal jahri minal qawli bil ghuduwwi wal aasali wa laa takum minal ghaafileen*

"Aur (ae Nabi ﷺ!) apne Rab ko apne dil men subh o shaam yaad kijiye aajizi se aur darte hue, past aur halki awaz se aur aap ghafilon men shamil na ho"<sup>4</sup>

Abu Musa al Ash'ari ؓ se riwayat hai ke aap ﷺ ne farmaya:



مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ

"Us shakhs ki misaal jo apne Rab ka zikr karta hai aur

<sup>3</sup> Surah Ahzab 33:35

<sup>4</sup> Surah A'raaf 7:205

(us ki) jo apne Rab ka zikr nahi karta, aise hai jaise zinda aur murda shakhs"<sup>5</sup>

Abud Dardaa'  se riwayat hai ke Nabi Akram  ne farmaya:

أَلَا أُنبِّئُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ وَأَرْفَعِهَا فِي دَرَجَاتِكُمْ وَخَيْرٌ لَّكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرَقِ وَخَيْرٌ لَّكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ . قَالُوا بَلَى . قَالَ " ذِكْرُ اللَّهِ تَعَالَى

“kya main tumhe aisa amal na bataun jo tumhare sab aamal se behtar hai aur tumhare shahensha ke yahan bahot zyada pakeeza hai aur tumhare darjat men sab se zyada buland hai aur tumhare liye sona chandi sadqa karne se zyada behtar hai aur tumhare liye is se bhi zyada bhetar hai ke tumhara muqabla tumhare dushman ke saath ho aur tum un ki

<sup>5</sup> **Sahih** Bukhari (6407, lafz is ke hain), Sahih Muslim (779); Deegar kutube ahadees men ye alfaz hain:

مَثَلُ الْبَيْتِ الَّذِي يُذَكَّرُ اللَّهُ فِيهِ وَالْبَيْتِ الَّذِي لَا يُذَكَّرُ اللَّهُ فِيهِ مَثَلُ الْحَيِّ وَالْمَيِّتِ

("Us ghar ki misaal jis men Allah ka zikr kiya jata hai aur (us ki) misaal jis men Allah ka zikr nahi kiya jata, aise hai jaise zinda aur murda")

gardane udao aur wo tumhari gardane udayen?" Sahaba ne arz kiya ke "kyu nahi! (aisa amal to zarur bataiye)", Aap ne farmaya: "(wo hai) Allah ta'ala ka zikr"<sup>6</sup>

Abu Hurayra رضي الله عنه se riwayat hai ke Nabi Akram ﷺ ne farmaya:

يَقُولُ اللَّهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي،  
فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَالٍ  
ذَكَرْتُهُ فِي مَالٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ بِشَيْرٍ تَقَرَّبْتُ إِلَيْهِ  
ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْسِي  
أَتَيْتُهُ هَرُولَةً

"Allah ta'ala farmata hai: main apne bande ke us ke yaqeen ke mutabiq hun jo wo mere babat rakhta hai aur main us ke saath hota hun jab wo mujhe yaad karta hai. Agar wo mujhe apne dil men yaad kare to main use apne dil men yaad karta hun aur agar wo mujhe kisi mehfil men yaad kare to main use aisi mehfil men yaad karta hun jo un ki mehfil se zyada

<sup>6</sup> **Sahih.** Tirmidhi (3377, lafz is ke hain), Ibn Majah (3790); Albani ne ise sahih kaha hai: Ta'leeq "Hidayatur Ruwat" (2:422, no. 2209)

behtar hai aur agar wo ek balisht mere qarib aaye to main ek hath us ke qarib aata hun aur agar wo ek hath mere qarib aaye to main us ke dono bazuon ke phailaw ke barabar qarib aata hun aur agar wo chalta hua mere paas aata hai to main daudta hua us ke paas aata hun"<sup>7</sup>

Abdullah bin Busr رضي الله عنه riwayat karte hain ke:

أَنَّ رَجُلًا، قَالَ يَا رَسُولَ اللَّهِ إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِي بِشَيْءٍ أَتَشَبَّهُ بِهِ . قَالَ لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ

Ek shakhs ne arz kiya ke: ae Allah ke Rasool ﷺ! Islam ke ahkam zyada hone ki waja se mujh par bhari ho gaye hain lihaza aap mujhe koi aisi cheez batayen (jo thodi ho aur sawab men zyada ho) jise main mazbuti se pakad lun.” Aap ﷺ ne farmaya: “tumhari zuban hamesha Allah ke zikr se tar rahe”<sup>8</sup>

Abdullah bin Mas'ud رضي الله عنه riwayat karte hain ke Nabi Akram ﷺ ne farmaya:

<sup>7</sup> **Sahih** Bukhari (7405, lafz is ke hain), Sahih Muslim (2675)

<sup>8</sup> **Sahih**. Tirmidhi (3375, lafz is ke hain), Ibn Majah (3793). Albani ne ise sahih kaha hai: “Takhreej al Kalimat Tayyib” (3).

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا م حَرْفٌ وَمِيمٌ حَرْفٌ

"Jis shakhs ne kitabullah se ek harf padha, us ke liye us ke badle men ek neki hai, aur ek neki ka ajr us jaisi das nekiyon ke barabar hai (yani das guna ajr mile ga). Main ye nahi kehta ke Alif Laam Mim ek harf hai, lekin Alif ek harf hai, Laam ek harf hai, aur Mim ek harf hai."<sup>9</sup>

Uqba bin 'Amir  se riwayat hai ke:

خَرَجَ رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي الصُّفَّةِ فَقَالَ " أَيُّكُمْ يُحِبُّ أَنْ يَغْدُو كُلَّ يَوْمٍ إِلَى بُطْحَانَ أَوْ إِلَى الْعَقِيقِ فَيَأْتِي مِنْهُ بِنَاقَتَيْنِ كَوْمَاوَيْنِ فِي غَيْرِ إِثْمٍ وَلَا قَطْعِ رَحِمٍ " . فَقُلْنَا يَا رَسُولَ اللَّهِ نَحِبُّ ذَلِكَ . قَالَ " أَفَلَا يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمَ أَوْ يَقْرَأَ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ وَثَلَاثُ

<sup>9</sup> Hasan. Tirmidhi (2910). Albani ne ise hasan kaha hai: "Sahiha" (3327).

خَيْرٌ لَهُ مِنْ ثَلَاثٍ وَأَرْبَعٍ خَيْرٌ لَهُ مِنْ أَرْبَعٍ وَمِنْ أَعْدَادِهِنَّ مِنَ  
الْإِبِلِ

“Rasoolullaah ﷺ (ghar se) bahar tashreef laaye aur ham' “Suffa” men maujud they to aap ne farmaya : ' ' tum mein se kon yeh pasand karta hai ke woh har roz Buthan aur Aqeeq ki taraf jaye aur wahan se moti moti kohaani wali do oontniyan laaye, is mein woh kisi jurm ka irtikaab kare na qata rehmi kare? ham ne arz ki : ae Allah ke Rasool! ham (sab hi) yeh pasand karte hain. Aap ﷺ ne farmaya : kya tum mein se koi shakhs masjid ki taraf nahi jata ke woh Allah azzawajal ki taraf se do ayatain jaan le ya parh le. yeh is ke liye do oontniyon se behtar hai, aur teen ayatain is ke liye teen (oontniyon) se behtar hai, aur chaar (ayatain) is ke liye chaar (oontniyon) se behtar hai aur (jitni bhi ayatain hon) apni tadaad ke oonton se (behtar hain)”<sup>10</sup>

Abu Hurayra رضي الله عنه se riwayat hai ke Rasool Akram ﷺ ne farmaya:



مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةً وَمِنْ

<sup>10</sup> Sahih Muslim (803, lafz is ke hain), Abu Dawud (1456)





اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تَرَةً

“Jo shakhs kisi aisi jagah betha jis mein is ne Allah taala ko yaad na kiya to woh (nashist) is ke liye Allah taala ki taraf se baaise nuqsaan hogi. Aur jo shakhs kisi aisi jagah letaa jahan is ne Allah taala ko yaad na kiya to woh (letnaa) is ke liye Allah taala ki taraf se baaise nuqsaan hoga”<sup>11</sup>

Abu Hurayra  se riwayat hai ke Rasool Akram  ne farmaya:

مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ  
إِلَّا كَانَ عَلَيْهِمْ تَرَةٌ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ

“Log jab kisi aisi mahfhil mein baithen jis mein woh na Allah ko yaad karen aur na apne Nabi par durood bhejen to woh (mahfhil) un ke liye baaise nuqsaan hogi. phir agar (Allah taala) chahay to inhen azaab day aur agar chahay to inhen maaf kare”<sup>12</sup>

Abu Hurayra  se riwayat hai ke Rasool Akram  ne

<sup>11</sup> **Hasan.** Abu Dawud (4856). Albani ne ise Hasan kaha hai: “Sahiha” (78). Dekhen Endnote 1

<sup>12</sup> **Sahih.** Tirmidhi (3380). Albani ne ise Sahih kaha hai: “Sahiha” (1:23-26, no. 74). Dekhen Endnote 2

farmaya:

مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لَا يَذْكُرُونَ اللَّهَ فِيهِ إِلَّا قَامُوا عَنْ  
مِثْلِ جِيفَةِ حِمَارٍ وَكَانَ لَهُمْ حَسْرَةٌ

“jab log kisi aisi mehfil se uthte hain jis mein woh Allah ka zikr nahi karte to woh murda gadhay ki badbudar laash jaisi cheez se uthte hain aur (yeh amal) un ke liye hasrat ka baais hoga”<sup>13</sup>

### 1) Neend se bedaar honay ki duayen

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

*Alhamdu lillaahil ladhee ahyaanaa ba'da maa amaa-tanaa wa ilayhin nushoor*

“har qism ki tareef Allah ke liye hain jis ne hamein zindah kya, baad is ke ke is ne hamein maar diya tha aur usi ki taraf uth kar jana hai”<sup>14</sup>

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ

<sup>13</sup> **Sahih.** Abu Dawud (4855). Albani ne ise Sahih kaha hai: “Sahiha” (77)

<sup>14</sup> **Sahih** Bukhari (6314), Sahih Muslim (2711), Abu Dawud (5049), Ibn Majah (3880), Lafz in ke hain. Tirmidhi (3417)

عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اَلْحَمْدُ لِلّٰهِ، وَسُبْحَانَ اللّٰهِ، وَلَا إِلَهَ إِلَّا  
اللّٰهُ، وَاللّٰهُ اَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ . اَللّٰهُمَّ اغْفِرْ لِي

*Laa ilaaha illallaah wahdahu laa shareeka lahu lahul  
mulk, wa lahul hamd wa huwa 'alaa kulli shai-in  
qadeer. Alhamdu lil-laahi wa subhanal laahi wa laa  
ilaaha il-lal-laah wallaahu akbar wa laa hawla walaa  
quwwata illaa-billaah. Allaahum maghfir lee*

“Allah ke siwa koi mabood nahi, woh akela hai. us ka koi shareek nahi, usi ki badshahat hai aur usi ke liye har qism ki tareef hai aur woh har cheez par kaamil qudrat rakhta hai. sab tareef Allah hi ke liye hai. aur Allah pak hai. aur Allah ke siwa koi mabood nahi aur Allah sab se bada hai aur (buraiee se bachney ki) himmat hai na (neki karne ki) taaqat magar Allah hi ki tofiq se. Ae Allah! mujhe bakhsh day”.<sup>15</sup>

اَلْحَمْدُ لِلّٰهِ الَّذِي عَافَانِي فِيْ جَسَدِيْ وَرَدَّ عَلَيَّ رُوْحِيْ وَاَذِنَ لِيْ  
بِذِكْرِهِ

*Alhamdu lillaahil ladhee 'aafanee fee jasadee wa*

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<sup>15</sup> **Sahih** Bukhari (1154, lafz is ke hain), Abu Dawud (5060), Tirmidhi (3414), Ibn Majah (3818). Dekhen Endnote 3

*radda 'alaiyya roohee wa adhina lee bidhikrih*

“Har qism ki tareef Allah hi ke liye hai jis ne mujhe jismani aafiat di aur mujh par meri rooh lauta di aur mujhe apni yaad ki ijazat di”<sup>16</sup>

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ  
لَآيَاتٍ لِّأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ  
جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ  
هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ  
فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ رَبَّنَا إِنَّنا سَمِعْنَا مُنَادِيًا  
يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ  
عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ  
وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ فَاسْتَجَابَ لَهُمْ  
رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ أَوْ أَتَىٰ بِعِصْمَةٍ

<sup>16</sup> **Hasan.** Tirmidhi (3401). Albani ne ise Hasan kaha hai: “Sahih al Jami’ (716), aur “Takhreej al Kalim at Tayyib” (34); aur isi tarah Ibn Hajar ne bhi ise Hasan kaha hai: “Nataij al ifkar” (1:113). Tafseel ke liye dekhiye: “Anwar un Nasiha” (Taa 3401)

مِّنْ بَعْضِ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي  
وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ  
لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ مَتَاعٌ قَلِيلٌ ثُمَّ مَاؤُهُمْ  
جَهَنَّمُ وَبِئْسَ الْمِهَادُ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ  
خَيْرٌ لِلْأَبْرَارِ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ  
إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بَايَاتِ اللَّهِ ثَمَنًا  
قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ يَا  
أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ  
تُفْلِحُونَ ﴿١٠٠﴾

*Inna fee khalqis-samaawaati wal ardhi wakhtilaafil  
layli wan nahaari la-aayaatil li ulil albaab.  
Alladheena yadhkuroon-allaaha qiyaaman wa  
qu'oodan wa 'alaa junoobihim wa yatafakkaroona  
fee khalqis samaawaati wal ardhi Rabbanaa maa  
khalaqta haadhaa baatilan subhaanaka faqinaa*

*adhaaban naar. Rabbanaa innaka man tudkhilin naara faqad akhzaytahu wa maa lizzaalimeena min ansaar. Rabbanaa innanaa sami'naa munaadiyan yunaadee lil eemaani an aaminoo birabbikum fa-aamannaa, Rabbanaa faghfir lanaa dhunoobanaa wa kaffir 'annaa sayyi-aatinaa wa tawaffanaa ma'al abraar. Rabbanaa wa aatinaa maa wa'adtanaa 'alaa rusulika wa laa tukhzinaa yawmal qiyaamati, innaka laa tukhliful mee'aad. Fastajaaba lahum Rabbuhum annee laa udhee'u 'amala 'aamilim minkum min dhakarim aw unthaa, ba'dhukm mim ba'dh, falladheena haajaroo wa ukhrijoo min diyaarihim wa oodhoo fee sabeele wa qaataloo wa qutiloo la-ukaffiranna 'anhum sayyi-aatihim wa la udkhilannahum jannaatin tajree min tahtihal anhaaru thawaabam min 'indillaah, wallaahu 'indahu husnuth thawaab. Laa yaghur-rannaka taqallubul-ladheena kafaroo fil bilaad. Mataa'un qaleelun thumma ma'waahum jahannam, wa bi-sal mihaad. Laakinil ladheenat taqaw Rabbahum lahum jannaatun tajree min tahtihal anhaaru khaalideena feehee nuzulam min 'indillaah, wa maa 'indallaahi khayrul-lil abraar. Wa inna min ahlil kitaabi laman yu-minu billaahi wa maa unzila ilaykum wa maa unzila ilayhim khaashi'eena lillaahi laa yashtaroon bi aayaatillaahi thamanan qaleela, ulaa-ika lahum*

*ajruhum 'inda Rabbihim, innallaaha saree'ul hisaab. Yaa ayyuhal ladheena aamanus biroo wa saabiroo wa raabitoo wattaqul laaha la 'allakum tuflihoon*

“Be shak asmano aur zameen ki takhleeq mein aur raat din ke badal badal kar aane jaaney mein (un logon ke liye) azeem nishanain hain jo sahib aqal o danish hain woh log jo uthte baithtay aur letay (har haal mein) Allah ko yaad karte hain aur asmano aur zameen ki takhleeq mein ghor o fikr karte hain (aur kehte hain:) ae hamaray Rab! Tu ne is (sab kuch) ko be faida nahi banaya. Tu paak hai pas Tu hamein (qayamat ke din azaab e dozakh se bachana ae hamaray Parvar-digaar! be shak jisay Tu dozakh mein daal day, usay yaqeenan Tu ne ruswa kardiya aur zaalimon ke liye koi madad gaar nahi hoga. Ae hamaray Rab! be shak ham ne aik munaadi ko imaan ka elaan karte hue suna ke tum apne Rab par imaan laao to ham imaan le aaye. Ae hamaray Rab! pas Tu hamaray gunah maaf farmade aur ham se hamari sab buraiyan dur karde aur hamein naik bandon ke saath mout day. ya Rab! Hamein wo kuch inayat farma jis ka Tu ne apne Rasoolon ke zariye se ham se wada farmaya tha aur hamein qayamat ke din ruswaa na karna, be shak Tu apne waday ke khilaaf nahi karta. Pas un ke Parvar-digaar ne un ki dua (yeh keh kar) qubool farmai ke mein tum mein se kisi

amal karne walay ko zaya nahi karta, mard ho ya aurat, tum sab aik dusray ke ham jins ho lehaza jinhon ne hijrat ki aur jinhen un ke gharon se nikaal diya gaya aur unhein meri raah mein takleef di gayi aur woh ladey aur shaheed kar diye gaye to mein zaroor un se un ki buraiyan dur karoon ga aur yaqeenan unhein aisay baghon mein daakhil karoon ga, jin ke neechay nahren behti hon gi, yeh sab kuch Allah ki taraf se silay ke tor par hai aur Allah taala hi ke paas behtareen sila hai. Tumhen kafiroom ka shehron mein ghoomna phirna hargiz dhoka na day. yeh faida to mamooli hai, un ka anjaam dozakh hai aur woh bad tareen bichona hai, taham jo log apne Rab se dar gai un ke liye aisay baagaat hain jin ke neechay nahren behti hain, woh un mein hamesh hamesha rahen ge (yeh sab kuch) Allah ki taraf se mehmani ke tor par hai aur jo kuch Allah ke paas hai woh naikon ke liye bahot behtar hai, aur yaqeenan kuch ahle kitaab aisay hain jo Allah par aur jo kuch tumhari taraf nazil kiya gaya aur jo kuch un ki taraf nazil kiya gaya is par imaan laatay hain woh Allah ke samnay jhuknay walay hain, woh Allah taala ki ayaton ko mamooli qeemat ke iwaz nahi baichtay, yehi log hain jin ke liye un ke Rab ke yahaan behtareen sila hai, be shak Allah taala jald hisaab lainay wala hai. Ae imaan walo! sabr karo, (muqablay



ke waqt ) saabit qadam raho aur morcha band ho kar tayyar raho aur Allah se daro taakay tum kamyab ho jao”<sup>17</sup>

## 2) Libaas pahenne ki dua

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي  
وَلَا قُوَّةَ

*Alhamdu lillaahil ladhee kasaanee haadhath thawba wa razaqaneehi min ghayri hawlim minnee wa laa quwwatin*

“har qism ki tareef Allah hi ke liye hai jis ne mujhe yeh libaas pehnaya aur mujhe meri zaati quwwat aur taaqat ke baghair yeh ataa kiya”<sup>18</sup>

## 3) Naya libaas pahenne ki dua

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ

<sup>17</sup> **Sahih** Bukhari (183), Sahih Muslim (763), Abu Dawud (1353), Nasai (162), Ibn Majah (1363). Qur’ani aayaat ke liye dekhien: Surah Aal ‘Imran 3:190-200

<sup>18</sup> **Hasan**. Abu Dawud (4023). Albani ne ise Hasan kaha hai: Ta’leeq Hidayatur Ruwat (4:204, no. 4270)

لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ

*Allaahumma lakal hamdu anta kasawtaneehi, as-aluka min khayrihi wa khayri maa suni'a lahu, wa a'oodhu bika min sharrihi wa sharri ma suni'a lahu*

“Ae Allah! teray hi liye har qism ki tareef hai, Tu ne hi mujhe yeh pehnaya mein tujh hi se sawal karta hun is ki bhalai ka aur is kaam ki bhalai ka jis ke liye isay banaya gaya hai aur mein teri panah mein aata hun is ke shar se aur is kaam ke shar se jis ke liye isay banaya gaya hai”<sup>19</sup>

#### 4) Naya libaas pahenne wale ke liye dua

تُبْلِي وَيُخْلِفُ اللَّهُ تَعَالَى

*Tublee wa yukhliful laahu ta'aalaa*

“Tum isay boseeda karo aur Allah taala (tumhein) is ke iwaz aur de”<sup>20</sup>

<sup>19</sup> **Sahih.** Abu Dawud (4020, lafz is ke hain), Tirmidhi (1767). Albani ne ise Sahih kaha hai: Ta'leeq “Hidayatur Ruwat” (4:203, no. 4269)

<sup>20</sup> **Sahih Mawqoof (Sahabi ka qaul, Nabi ﷺ ka nahi).** Abu Dawud (4020). Albani ne ise Sahih kaha hai: Ta'leeq “Hidayatur Ruwat” (4:203, no. 4269)

الْبَسَ جَدِيدًا وَعِشْ حَمِيدًا وَمُتْ شَهِيدًا

*Ilbas jadeeda wa 'ish hameeda, wa mut shaheeda*

“Naya libaas pehno aur qabil e tareef zindagi basar karo, aur tum shaheed ban kar faut ho”<sup>21</sup>

## 5) Libaas utaartay waqt ki dua

بِسْمِ اللَّهِ

*Bismillaah*

“Allah ke naam ke saath”<sup>22</sup>

## 6) Baitul khala mein daakhil hone ki dua

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

*Bismillaahi Allahumma inni a'oodhu bika minal khubuthi wal khaba'ith*

<sup>21</sup> **Hasan.** Ibn Majah (3558). Albani ne ise Hasan kaha hai: “Sahiha” (352); Ibn Hajar ne bhi ise Hasan kaha hai: “Nataij al ifkar” (1:138) Tafseel ke liye dehiye: “Anwar un Nasiha” (Jeem 3558)

<sup>22</sup> **Hasan Li Ghairihi (Hasan dusri riwayaton ki madad se).** Tirmidhi (606). Albani ne ise Hasan kaha hai: “Irwaa” (50). Tafseel ke liye dehiye: “Anwar un Nasiha” (Taa 606)

[Allah ke naam ke saath,] Ae Allah! Main teri panah mein aata hun khabeeson aur khabeesniyon se.<sup>23</sup>

## 7) Baitul khala se nikalney ki dua

غُفْرَانَكَ

*Ghufraanaka*

“Ae Allah main teri bakhshish chahta hun”<sup>24</sup>

## 8) Wazu se pehlay ki dua

بِسْمِ اللَّهِ

*Bismillaah*

“Allah ke naam ke saath”<sup>25</sup>

## 9) Wazu ke baad ki duayen

<sup>23</sup> **Sahih** Bukhari (142), Sahih Muslim (375). Brackets wale izafe ka zikr pichle footnote ki hadees (Tirmidhi 606) mein hai.

<sup>24</sup> **Sahih.** Abu Dawud (30), Tirmidhi (7), Ibn Majah (300). Albani ne ise Sahih kaha hai: “Sahih Abu Dawud” (1:59, no. 23)

<sup>25</sup> **Sahih.** Abu Dawud (101), Ibn Majah (397), Nasai (78). Albani ne ise Sahih kaha hai: “Sahih Abu Dawud” (1:168, no. 90); Aur dekhien: Sahih Ibn Khuzayma (144); Albani ne ise is par Taaleeq mein Sahih kaha hai.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*Ash-hadu 'an laa ilaaha illallaahu wahdahu laa shareeka lahu wa ash-hadu anna Muhammadan 'abduhu wa Rasooluhu*

“Main shahadat deta hun ke Allah ke siwa koi (sacha) mabood nahi, woh akela hai us ka koi shareek nahi aur main gawahi deta hun ke Mohammad ﷺ us ke bande aur us ke Rasool hain”<sup>26</sup>

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

*Allaahum maj'alnee minat tawwaabeena waj'alnee minal mutatahhireen*

“Ae Allah mujhe bahot ziyada tauba karne walon mein se banade aur mujhe bahot ziyada pak rehne walon mein se banade”<sup>27</sup>

<sup>26</sup> **Sahih** Muslim (234), Abu Dawud (169), Tirmidhi (55), Nasai (148), Ibn Majah (470)

<sup>27</sup> **Sahih**. Tirmidhi (55). Albani ne ise Sahih kaha hai: “Tamam al Minnah” (pages 96-97); aur “Irwaah” (96). Tafseel ke liye dekhiye “Anwar un Nasiha” (Taa 55)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ  
وَأَتُوبُ إِلَيْكَ

*Subhaana kallaahumma wa bihamdika, ash-hadu an laa ilaaha illaa anta, astaghfiruka wa atoobu ilayk*

Pak hai Tu Ae Allah! apni tareefon ke sath, main shahadat deta hun ke teray siwa koi mabood nahi, main tujh se mafi mangta hun aur teray huzoor tauba karta hun.<sup>28</sup>

### 10) Ghar se nikaltay waqt ki duayen

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*Bismillaahi, tawakkaltu 'alallaahi, laa hawla wa laa quwwata illaa billaah*

(Mein is ghar se) Allah ke naam ke sath (nikal raha hun) main ne Allah par bharosa kiya aur gunah se bachney ki himmat hai na neki karne ki taaqat magar Allah hi ki tofiq se<sup>29</sup>

<sup>28</sup> **Sahih.** Nasai al Kubra (9829), Sh'ub al Eeman (4:268), Al Fawa'id al Muntakhiba (Qaf 1/150/Alif) ise Mawqoof kehna durust nahi. Albani ne ise Sahih kaha hai: "Irwaah" (3:94)

<sup>29</sup> **Sahih.** Abu Dawud (5095), Tirmidhi (3426), Al Mukhtaara by Ziya (agle page par jaari...)

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ اَنْ اَضِلَّ اَوْ اُضِلَّ اَوْ اَزِلَّ اَوْ اُزَلَ اَوْ اُظْلِمَ  
اَوْ اُظْلَمَ اَوْ اَجْهَلَ اَوْ يُجْهَلَ عَلَيَّ

*Allaahumma innee a'oodhu bika an adhilla, aw udhalla, aw azilla, aw uzalla, aw azlima, aw uzlama, aw ajhala aw yujhala 'alayya*

Ae Allah! main teri panah mein aata hun (is baat se) ke main gumraah ho jaun ya mujhe gumraah kar diya jaye, ya main phisal jaun ya mujhe phisla diya jaye main zulm karoon ya mujh par zulm kiya jaye ya main kisi se jahalat se paish aaun ya mere sath jahalat se paish aaya jaye.<sup>30</sup>

## 11) Ghar mein daakhil hotay waqt ki dua

بِسْمِ اللّٰهِ وَلَجْنَا وَبِسْمِ اللّٰهِ خَرَجْنَا وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

*Bismillaahi walajnaa, wa bismillaahi kharajnaa, wa 'alaa rabbinaa tawakkalnaa*

(1540, Ibn Jurayj ne sama' ki sarahat kar di hai); Albani ne ise Sahih kaha hai: "Takhreej al Kalimat Tayyib" (59). Asl kitaab mein "لَا حَوْلَ", se pehlay "و" hai lekin hadees mein yeh mojud nahi hai.

<sup>30</sup> **Sahih.** Abu Dawud (5094, lafz is ke hain), Tirmidhi (3427), Nasai (5539), Ibn Majah (3884); Albani ne ise Sahih kaha hai: "Sahiha" (3163). Tafseel ke liye dekhiye "Anwar un Nasiha" (Daal 5094)

“Allah ke naam ke saath ham (ghar mein) daakhil hue aur Allah hi ke naam ke sath ham niklay aur apne Rab hi par ham ne tawakkal kya.”<sup>31</sup>

mazkoorah kalmaat padhnay ke baad apne ghar walon ko salaam karen

## 12) Masjid ki taraf jane ki dua

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُورًا وَفِيْ لِسَانِيْ نُورًا وَاجْعَلْ فِيْ سَمْعِيْ  
نُورًا وَاجْعَلْ فِيْ بَصَرِيْ نُورًا وَاجْعَلْ مِنْ خَلْفِيْ نُورًا وَمِنْ اَمَامِيْ  
نُورًا وَاجْعَلْ مِنْ فَوْقِيْ نُورًا وَمِنْ تَحْتِيْ نُورًا . اَللّٰهُمَّ اَعْطِنِيْ نُورًا

*Allaahum-maj'al fee qalbee nooran, wa fee lisaanee  
nooran, waj-'al fee sam'ee nooran, waj-'al fee  
basaree nooran, waj-'al min khalfee nooran, wa min  
amaamee nooran, waj-'al min fawqee nooran, wa  
min tahtee nooran, Allahumma a'atinee nooran*

<sup>31</sup> Da'eef li inqitaa'ih. (Inqitaa ki waja se Da'eef hai), Abu Dawud (5096). Shaikh Albani ne iski tas-heeh se ruju kar liya hai: "Da'eefa" (12:731).

Sahih Muslim (2018) mein hai ke jab aadmi apne ghar mein daakhil hota hai aur **daakhil hotay waqt** aur khana khatay waqt **Allah ka zikr** karta hai, to shaytan kehta hai, yahan na tumahray liye raat guzarnay ki gunjaish hai na khana khany ki (Muallif)



“Ae Allah! mere dil mein noor paida farmade, aur meri zabaan mein bhi, mere kaanon mein bhi aur meri nigah mein bhi, mere peechay bhi noor ho aur mere samnay bhi, mere oopar bhi noor ho aur mere neechay bhi, ae Allah mujhe noor ataa kar”<sup>32</sup>

### 13) Masjid mein daakhil honay ki dua

Masjid mein daakhil hotay waqt sunnat yeh hai ke sab se pehlay dayan paaon masjid ke andar daakhil kiya jaye<sup>33</sup> is ke baad yeh dua parhi jaye:

أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ  
اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

*A'oodhu billaahil 'Azeem, wa bi wajhihil kareem, wa sultaanihil qadeem, minash Shaytanir rajeem. Bismillaahi, wassalaatu wassalaamu 'alaa Rasoolillaahi. Allaahum maftah lee abwaaba rahmatika*

<sup>32</sup> **Sahih** Muslim 2:530 (763), Darussalam edition (1799). Dekhen Endnote 4.

<sup>33</sup> **Hasan**. Mustadrak Haakim, Indian Print (1:218) aur is ki sanad Hasan hai. Albani ne ise Hasan kaha hai: “Sahiha” (2478)

“Mein shaitan mardood se azmat walay Allah ki, us ke kareem chehray aur us ki qadeem saltanat ki panah mangta hun<sup>34</sup>. Allah ke naam ke saath (daakhil hota hun)<sup>35</sup>, aur darood<sup>36</sup> aur salaam ho Rasool Allah par.<sup>37</sup> Ae Allah! mere liye apni rehmat ke darwazay khol day.<sup>38</sup>”

### 14) Masjid se nikalney ki dua

Masjid se nikaltay waqt sunnat yeh hai ke sab se pehlay baayaan paaon masjid se baahar nikala jaye<sup>39</sup> is ke baad yeh dua parhi jaye:

<sup>34</sup> **Sahih.** Abu Dawud (466), Albani ne ise Sahih kaha hai: “Sahih Abu Dawud” (2:364, no. 485)

<sup>35</sup> **Da’eef (weak).** Ibn Majah (771), Fadhl us Salaat ‘alan Nabi (82), ‘Amal al yaum wal lailah by Ibn Sunni (88). Albani ne is lafz ki tas-heeh se ruju kar liya hai: “Da’eefa” (6953)

<sup>36</sup> **Da’eef (weak).** Tirmidhi (314), ‘Amal al yaum wal lailah by Ibn Sunni (88), Fadhl us Salaat ‘alan Nabi (82), Albani ne ise Hasan kaha hai: “Takhreej al Kalimat Tayyib” (64)

<sup>37</sup> **Sahih.** Abu Dawud (465), Ibn Majah (772), Albani ne ise Sahih kaha hai: “Sahih Abu Dawud” (2:361, no. 484)

<sup>38</sup> **Sahih** Muslim (713), Abu Dawud (465), Nasai (729), Ibn Majah (772).

<sup>39</sup> **Hasan.** Mustadrak Haakim, Indian Print (1:218) aur iski sanad Hasan hai. Albani ne ise Hasan kaha hai: “Sahiha” (2478)

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ  
مِنْ فَضْلِكَ اللَّهُمَّ اغْصِنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

*Bismillaahi wassalaatu wassalaamu 'alaa Rasoolil laahi, Allaahumma innee as-aluka min fadhlika, Allaahum ma'simnee minash Shaytanir rajeem*

Allah ke naam ke saath (main nikalta hun)<sup>40</sup>, aur darood<sup>41</sup> aur salaam ho Rasool Allah par<sup>42</sup>. Ae Allah! main tujh se tera fazl chahta hun<sup>43</sup>, Ae Allah! mujhe shaitan mardood se bachaye rakh<sup>44</sup>

## 15) Azaan ke azkaar

Azaan sun kar wohi alfaaz kahen jo muazzin kehta

<sup>40</sup> **Da'eef (weak)**. Ibn Majah (771), Fadhl us Salaat 'alan Nabi (82), 'Amal al yaum wal lailah by Ibn Sunni (88). Albani ne is lafz ki tas-heeh se ruju kar liya hai: "Da'eefa" (6953)

<sup>41</sup> **Da'eef (weak)**. Tirmidhi (314), 'Amal al yaum wal lailah by Ibn Sunni (88), Fadhl us Salaat 'alan Nabi (82), Albani ne ise Hasan kaha hai: "Takhreej al Kalimat Tayyib" (64)

<sup>42</sup> **Sahih**. Abu Dawud (465), Ibn Majah (772), Albani ne ise Sahih kaha hai: "Sahih Abu Dawud" (2:361, no. 484)

<sup>43</sup> **Sahih** Muslim (713), Abu Dawud (465), Nasai (729), Ibn Majah (772).

<sup>44</sup> **Maqtoo' (disconnected)**. Ibn Majah (773). Dekhen Endnote 5

hai<sup>45</sup>, Albatta *حَيَّ عَلَى الْفَلَاحِ* aur *حَيَّ عَلَى الصَّلَاةِ*  
*(Hayya 'alas Salaah)* “aao namaz ki taraf” aur *(hayya 'alal Falaah)* “aao kamyabi ki taraf” ke jawab mein  
*لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ* (*Laa hawla wa laa quwwata illaa billaah*) “Allah ki tofiq o madad ke baghair kisi  
 gunah se bachney ki taaqat aur koi neki karne ki  
 quwat nahi” kahen.<sup>46</sup>

Muazzin ke shahaadatayn kehney ke baad<sup>47</sup> ye dua  
 parhen:

وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ  
 مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا  
 وَبِالْإِسْلَامِ دِينًا

*Wa anaa ash-hadu an laa ilaaha illallaahu wahdahu  
 laa shareeka lahu wa ash-hadu anna Muhammadan*

<sup>45</sup> **Sahih** Bukhari (611), Sahih Muslim (383), Abu Dawud (522), Tirmidhi (208), Nasai (673), Ibn Majah (720)

<sup>46</sup> **Sahih** Bukhari (613)

<sup>47</sup> **Sahih**. Shrh Ma'ani al Aathar (1:145), Sahih Ibn Khuzaymah (422), Albani ne ise Sahih kaha hai: “Thamar al Mustataab” (page 183)

*'abduhu wa Rasooluhu, radheetu billaahi Rabban, wa bi-Muhammadin Rasoolan wa bil islaami deenan*

“Aur main gawahi deta hun ke Allah akailey ke siwa koi mabood nahi us ka koi shareek nahi aur be shak hazrat Mohammad ﷺ us ke bande aur Rasool hain mein raazi hogaya Allah ke Rab honay par aur Mohammad ﷺ ke Rasool honay par aur islam ke deen honay par”<sup>48</sup>

Muazzin ka jawab dainay ke baad Nabi kareem ﷺ par darood bhejen<sup>49</sup>. phir yeh dua parheen:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا  
الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، إِنَّكَ لَا  
تُخْلِفُ الْمِيعَادَ

*Allaahumma Rabba haadhihid-da'watit taammati*

<sup>48</sup> **Sahih** Muslim (386), Abu Dawud (525, lafz is ke hain), Ibn Majah (721), Nasai (679). Mazkoora kalmaat ki jagah mukhtasran sirf, “وَأَنَا, وَأَنَا” (*wa anaa, wa anaa*) kehna bhi saabit hai; Dekhen Abu Dawud (526), Albani ne ise Sahih kaha hai: “Sahih Abu Dawud” (538)

<sup>49</sup> **Sahih** Muslim (384), Abu Dawud (523), Tirmidhi (3614), Nasai (678)

*wassalaatil qaa-imati, aati Muhammada nil waseelata wal fadheelata, wab 'ath hu maqaamam mahmooda nil ladhee wa 'adtahu, innaka laa tukhliful mee'aad*

“Ae Allah is kaamil dawat aur qaim namaz ke Rab! Tu Muhammad ﷺ ko waseela aur fazeelat ataa farma, aur unhen maqam e Mahmood par pahoncha jis ka Tu ne un se wada kiya hai<sup>50</sup>, yaqeenan Tu wada khilaafi nahi karta”<sup>51</sup>

Azaan aur iqamat ke darmiyan apne liye dua karen kyun kay is waqt dua radd nahi hoti<sup>52</sup>

### 16) Du'a e istiftaah

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنَقِّي الثَّوْبُ الْأَبْيَضُ

<sup>50</sup> **Sahih** Bukhari (614), Abu Dawud (529), Tirmidhi (211), Ibn Majah (722), Alfaz in sab ke hain. Nasai (680)

<sup>51</sup> **Da'eef li Shudhudhi Hadhal Lafz (is lafz ke shuzuz ki waja se Da'eef hai).** Sunan al Kubra by Bayhaqi, Indian Print (1:410), Albani ne ise Da'eef kaha hai: “Sahih Abu Dawud” (3:14, no. 534)

<sup>52</sup> **Sahih.** Abu Dawud (521), Tirmidhi (212), Albani ne ise Sahih kaha hai: “Sahih Abu Dawud” (3:14, no. 534)

مِنَ الدَّنَسِ، اَللّٰهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالْثَّلَجِ وَالْبَرَدِ

*Allaahumma baa'id baynee wa bayna khataayaaya kamaa baa'adta baynal mashriqi wal maghribi, Allaahumma naqqinee minal khataayaaya kamaa yunaqqath thawbul abyadhu minad danasi, Allaahummaghsil khataayaaya, bil maa'i wath-thalji walbarad*

“Ae Allah! mere aur mere gunaaho ke darmiyan doori kardey jaisay Tu ne mashriq aur maghrib ke darmiyan doori paida farmai hai. Ae Allah! mujhe mere gunaaho se pak kardey jis tarah safed kapda mael se saaf kiya jata hai. Ae Allah mujh se mere gunah barf pani aur olon ke sath dho day”<sup>53</sup>

سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا  
إِلَهَ غَيْرُكَ

*Subhaana kaallaa humma wa bihamdika, wa tabaara kasmuka, wa ta'aalaa jadduka, wa laa ilaaha ghayruka*

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<sup>53</sup> **Sahih** Bukhari (744, lafz is ke hain), Sahih Muslim (598), Abu Dawud (781), Nasai (60), Ibn Majah (805). Asl kitaab mein Muslim ke alfaaz darj thay, lekin ham ne Bukhari ke alfaaz darj kiye hain.

“Ae Allah! main teri hamd ke saath teri paki bayan karta hun aur tera naam bahot ba barkat hai aur teri shaan buland hai aur teray siwa koi mabood nahi”<sup>54</sup>

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ  
الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ  
الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اَللّٰهُمَّ  
أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ . أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ  
نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ  
الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا  
إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ  
لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا  
بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

*Wajjahtu wajhiya lilladhee fataras samawati wal  
arda haneefan wama ana minal mushrikeen, inna*

<sup>54</sup> Sahih Mawqoof (Sahabi ka qaul, Nabi ﷺ ka nahi). Musannaf  
Ibn Abi Shayba Tahqeeq Ash Shathari (2408). Dekhen Endnote 6



*salatee wa nusukee wa mahyaya wa mamatee lillahi rabbil 'aalameen, laa shareeka lahu wa bi dhalika umirtu wa ana minal muslimheen. Allahumma antal maliku laa ilaha illa ant. anta rabbee wa ana 'abduk, zalamtu nafsee wa a'ataraftu bi dhanbee faghfir lee dhunoobee jamee'an innahu la yaghfirudh dhunooba illa ant. wahdinee li ahsanil akhlaqi laa yahdee li ahsaniha illa ant, wasrif 'annee sayyi-aha laa yasrifu 'annee sayyi-aha illa ant, labbayka wa s'adayk, wal khayru kulluhu bi yadayk, wash sharru laysa ilayk, ana bika wa ilayk, tabarakta wa ta'alayt, astaghfiruka wa atoobu ilayk*

“Main ne yak su ho kar apna chehra us hasti ki taraf pher diya jis ne asmano aur zameen ko paida farmaya aur main mushrikon mein se nahi hun, yaqeenan meri namaz, meri qurbani, meri zindagi aur meri mout Allah Rabbul aalameen ke liye hai us ka koi shareek nahi aur mujhe isi baat ka hukm huwa hai aur main Allah ke farmaa bardaron mein se hun. Ae Allah! Tu hi badshah hai, teray siwa koi mabood nahi, Tu mera Rab hai aur main tera bandah hun, main ne apne aap par zulm kiya aur main ne apne gunaaho ka aitraaf kiya, pas Tu mere sab gunah maaf farmade aur waqea yeh hai ke teray siwa koi gunah maaf nahi kar sakta aur behtareen akhlaq ki taraf meri rahnumai farma, teray siwa koi bhi behtareen

akhlaq ki taraf rahnumai nahi kar sakta aur mujh se buray akhlaq hata de ke teray siwa koi bhi mujh se buray akhlaq nahi hata sakta. main haazir hun aur tabay farmaan hun aur tamam tar bhalai teray hathon mein hai aur buraiee teri taraf mansoob nahi hosakti, meri tofiq teri hi wajah se hai. iltija bhi teri taraf hai Tu bahot babarkat aur bada buland hai, main tujh se mafi mangta hun aur teray huzoor tauba karta hun”<sup>55</sup>

اَللّٰهُمَّ رَبَّ جِبْرَائِيْلَ وَمِيكَائِيْلَ وَإِسْرَافِيْلَ فَاطِرَ السَّمَاوَاتِ  
وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا  
كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ  
إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

*Allahumma rabba jibraeel, wa meekaeel, wa israfeel  
faatiras samawati wal ardha, 'aalimal ghaybi wash-  
shahadah, anta tahkumu bayna 'ibadika fee maa  
kanoo feehi yakhtalifoon. ihdinee limakh-tulifa feehi  
minal haqqi bi idhnik, innaka tahdee man tashaa-u  
ilaa siratim mustaqeem*

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<sup>55</sup> **Sahih** Muslim (771, lafz is ke hain), Abu Dawud (760), Tirmidhi (3421), Nasai (897)

“Ae Allah! Jibraiel , Mikaeel aur Israfeel ke parvar-digaar! aasmaanon aur zameen ke paida karne walay! ghaib aur haazir ke jannay walay! Tu hi apne bandon ke darmiyan us cheez ka faislah kare ga, jis mein woh ikhtilaaf karte rahay they, mujhe apne hukm ke saath haq ki un baton mein hidaayat day jin mein ikhtilaaf ho gaya hai yaqeenan Tu hi jisay chahay sirat e mustaqeem ki taraf hidaayat deta hai.”<sup>56</sup>

اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا

*Allaahu Akbar Kabeera, wal hamdu lillaahi katheera, wa Subhaanallaahi bukratan wa aseela*

“Allah sab se bada hai bahot bada, aur har qism ki tareef Allah hi ke liye hai bahot ziyada. aur main subah o shaam Allah ki pakizgee bayan karta hun”<sup>57</sup>

اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ،

<sup>56</sup> **Sahih** Muslim (770, lafz is ke hain), Abu Dawud (767), Tirmidhi (3420), Nasai (1625), Ibn Majah (1357)

<sup>57</sup> **Sahih** Muslim (601). Asl kitaab mein yahan Abu Dawud (764) waghera ke hawalay se yehi alfaaz mazeed izafay ke sath hain, lekin Shaikh Albani ne un alfaaz wali riwayat ko Da'eef qaraar diya hai: “Da'eef Abu Dawud” (132). Is liye behtar yehi hai ke Sahih Muslim ke yeh alfaaz parhay jayen.

وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ  
 الْحَمْدُ أَنْتَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ  
 لَكَ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ  
 مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ، وَوَعْدُكَ  
 الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ،  
 وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ ﷺ حَقٌّ، وَالسَّاعَةُ حَقٌّ اَللّٰهُمَّ لَكَ  
 أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أُنَبْتُ، وَبِكَ  
 خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ،  
 وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ،  
 وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ إِلَهِي، لَا إِلَهَ إِلَّا أَنْتَ وَلَا  
 حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*Allaahumma lakal hamd, anta noorus samaawaati  
 wal ardhi waman feehinna, wa lakal hamd, anta  
 qayyimus samaawaati wal ardhi waman feehinna,  
 wa lakal hamd, anta rabbus samaawaati wal ardhi  
 waman feehinna, wa lakal hamdu laka mulkus  
 samaawaati wal ardhi waman feehinna wa lakal*

*hamd, anta malikus samaawaati wal ardhi wa lakal hamdu antal haqq, wa wa'dukal haqq, wa liqaa-uka haqq, wa qauluka haqq, wal jannatu haqq, wan naaru haqq, wan Nabiyyoona haqq, wa muhammadun haqq, was saa'atu haqq, allaahumma laka aslamtu, wa bika aamantu, wa 'alayka tawakkaltu, wa ilayka anabtu, wa bika khaasamtu, wa ilayka haakamtu, faghfir lee maa qaddamtu, wa maa akhkhartu, wa maa asrartu, wa maa aa'lantu, wa maa anta aa'lamu bihi minnee, antal muqaddim, wa antal mu-akhkhir, laa ilaaha illaa anta, anta ilaahee laa ilaaha illaa anta, wa laa hawla wa laa quwwata ilaa billaah*

Ae Allah ! teray hi liye sab tareef hai Tu noor hai asmano aur zameen ka aur (un cheezon ka) jo un mein hain. aur tairay hi liye har qism ki tareef hai, Tu muntazim hai aasman aur zameen ka aur jo kuch bhi un mein hai aur tairay liye hi har qism ki tareef hai<sup>58</sup> Tu hi Rab hai asmano aur zameen ka aur un mein mojood cheezon ka aur tairay liye hi sab tareef hai<sup>59</sup> Tairay liye badshahat hai asmano aur zameen ki aur jo un mein hai aur tairay hi liye tareef hai. Tu

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<sup>58</sup> **Sahih** Bukhari (6317)

<sup>59</sup> **Sahih** Bukhari (7442)

badshah hai asmano aur zameen ka aur tairay hi liye sab tareef hai. Tu haq hai, tera wada haq hai, teri baat haq hai, teri mulaqaat haq hai, jannat haq hai, aag haq hai, anbiya haq hain, hazrat Mohammad ﷺ haq hain, aur qayamat haq hai. Ae Allah! tairay hi liye mein taabay huwa aur tujh hi par mein ne tawakkal kiya, tujh hi par mein imaan laya aur teri hi taraf mein ne rujoo kya. teri hi madad ke sath mein ne (tairay dushmanon se) muqaabla kiya aur teri hi taraf mein faisla le kar aaya, pas Tu mujhe maaf farmade jo kuch mein ne pehlay kiya hai aur jo kuch baad mein kiya, jo mein ne posheeda kiya aur jo kuch sar e aam kiya,<sup>60</sup> aur jisay Tu mujh se ziyada jaanta hai;<sup>59</sup> Tu hi (har cheez ko is ke maqam tak) agay karne wala hai aur Tu hi (is se) peechay karne wala hai, tairay siwa koi mabood nahi;<sup>60</sup> Tu hi mera mabood hai, tairay siwa koi mabood nahi;<sup>61</sup> Aur Allah ki tofiq o madad ke baghair kisi gunah se bachney ki taaqat aur koi neki karne ki quwat nahi.<sup>60</sup>

### 17) Rukoo' ki duayen

سُبْحَانَ رَبِّيَ الْعَظِيمِ

<sup>60</sup> Sahih Bukhari (1120)

<sup>61</sup> Sahih Bukhari (7449)

*Subhaana Rabbiyal 'Azeem*

“Pak hai mera Rab azmat wala”<sup>62</sup>. isay teen martaba parhen.<sup>63</sup>

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي

*Subhana kallaa humma Rabbanaa wa bi hamdika  
Allahum magfir lee*

“Pak hai Tu ae Allah , ae hamaray Rab apni tareef ke saath ae Allah mujhe maaf farma day”<sup>64</sup>

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

*Subboohun Quddoosun Rabbul malaa-ikati war rooh*

“Bahot hi pakeeza, intehai muqaddas, farishton aur rooh (jibraeel) ka Rab”<sup>65</sup>

<sup>62</sup> **Sahih** Muslim (772), Abu Dawud (874), Tirmidhi (262), Nasai (1665), Ibn Majah (888)

<sup>63</sup> **Hasan Li Ghairihi (Hasan dusri riwayaton ki madad se)**. Abu Dawud (885), Ibn Majah (888). Albani ne ise Sahih kaha hai: “Sahih Abu Dawud” (828). Tafseel ke liye dekhiye “Anwar un Nasiha” (Daal 885)

<sup>64</sup> **Sahih** Bukhari (794), Sahih Muslim (484), Abu Dawud (877), Nasai (1122), Ibn Majah (889)

<sup>65</sup> **Sahih** Muslim (487), Abu Dawud (872), Nasai (1048)

اَللّٰهُمَّ لَكَ رَكَعْتُ، وَبِكَ اَمَنْتُ، وَلَكَ اَسْلَمْتُ خَشَعَ لَكَ  
 سَمْعِي، وَبَصَرِي وَمُخِّي، وَعَظْمِي، وَعَصَبِي، وَمَا اسْتَقَلَّتْ بِهِ  
 قَدَمِي

*Allaahumma laka raka'tu, wa bika aamantu, wa laka  
 aslamtu khasha'a laka sam'ee, wa basaree, wa  
 mukhkhee, wa 'azmee, wa 'asabee, wa mastaqallat  
 bihi qadamee*

Ae Allah ! mein teray liye hi jhuka aur tujh hi par  
 imaan laya aur mein tera hi farmaa bardaar bana  
 izhaar e aajizi kiya mere kaanon ne meri aankhon ne,  
 mere dimagh ne, meri haddiyon ne, mere putthon  
 ne<sup>66</sup> [aur (mere is jism ne) jisay uthaya huwa hai  
 mere qadmon (paaon) ne]<sup>67</sup>

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

*Subhaana dhil jabarooti, wal malakooti, wal  
 kibriyaa-i, wal 'azamati*

<sup>66</sup> **Sahih** Muslim (771), Tirmidhi (3421), Alfaz in dono ke hain.  
 Abu Dawud (760), Nasai (1050)

<sup>67</sup> **Sahih**. Musnad Ahmad Maimanah Print (1:119), Sahih Ibn  
 Hibban ma'at Ta'aleeqat al Hissan lil Albani (1898) Albani ne ise  
 Ta'leeq mein Sahih kaha hai.



“Pak hai bahot badi qudrat o taaqat wala aur bahot badi badshahat wala aur badaai aur azmat wala”<sup>68</sup>

## 18) Rukoo' se uthne ki duayen

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

*Sami'al laahu liman hamidah*

“Allah ne us shakhs ki baat sun li jis ne us ki tareef ki”

69

رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

*Rabbana wa lakal hamd, hamdan katheeran taiyyiban mubarakan feehi*

“Ae hamare parvar-digaar! taire liye hi har qism ki tareefen hain, tareef bahot ziyada, pakeeza jis mein barkat ki gayi hai”<sup>70</sup>

رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَالْأَرْضِ وَمِثْلَ مَا شِئْتَ مِنْ

<sup>68</sup> **Sahih.** Abu Dawud (873), Nasai (1132), Albani ne ise Sahih kaha hai: “Sahih Abu Dawud” (4:27, no. 817)

<sup>69</sup> **Sahih** Bukhari (796), Sahih Muslim (409), Abu Dawud (603), Tirmidhi (267), Nasai (921), Ibn Majah (1239)

<sup>70</sup> **Sahih** Bukhari (799), Nasai (1062), Alfaz dono ke hain. Abu Dawud (870), Tirmidhi (404)

شَيْءٍ بَعْدَ أَهْلِ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ وَكُنَّا لَكَ عَبْدٌ  
 اللَّهُمَّ لَا مَانِعَ لِمَا أُعْطِيَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا  
 الْجَدِّ مِنْكَ الْجَدُّ

*Rabbana lakal hamd Mil as-samaawaati wal ardhi  
 wa mil-a maa shi-ta min shay-in ba'd ahlath thanaa-i  
 wal majdi ahaqqu maa qaalal 'abdu wa kullunaa  
 laka 'abdun. Allaahumma laa maani'a limaa  
 a'atayta, wa laa mu'tiya limaa mana'ta, wa laa  
 yanfa'u dhal jaddi minkal jadd*

“Ae Allah! ae hamaray parvar-digaar! tairay hi liye  
 har qism ki tareef hai itni ke jis se aasman bhar jayen  
 aur jis se zameen bhar jaye aur jo kuch un dono ke  
 darmiyan hai aur is ke baad har woh cheez bhar jaye  
 jisay Tu chahay, ae tareef aur buzurgi ke laaiq! sab se  
 sachhi baat jo bande ne kahi jab ke ham sab tairay hi  
 bande hain (yeh hai ke) ae Allah! jo Tu ataa farmaye  
 usay koi roknaay wala nahi aur jo Tu rok le usay koi  
 dainaay wala nahi. aur kisi sahib e hesiyat ko is ki  
 hesiyat tairay yahaan koi faida nahi day sakti”<sup>71</sup>

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<sup>71</sup> **Sahih** Muslim (477, lafz is ke hain), Abu Dawud (847), Nasai (1068). Dekhen Endnote 7

## 19) Sajde ki duayen

سُبْحَانَ رَبِّيَ الْأَعْلَى

*Subhaana Rabbiyal a'laa.*

“Pak hai mera Rab jo sab se buland hai”<sup>72</sup>. isay teen martaba parhen<sup>73</sup>

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

*Subhaana kaallaa humma Rabbanaa wa bi hamdika Allaahum maghfir lee*

“Pak hai Tu ae Allah! ae hamaray Rab apni tareef ke saath, ae Allah mujhe maaf farmade”<sup>74</sup>

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

*Subboohun quddoosun rabbul malaa'ikati war rooh*

<sup>72</sup> **Sahih** Muslim (772), Abu Dawud (871), Tirmidhi (262), Nasai (1008), Ibn Majah (888)

<sup>73</sup> **Hasan Li Ghairihi (Hasan dusri riwayaton ki madad se).** Abu Dawud (885), Ibn Majah (888), Albani ne ise Sahih kaha hai: “Sahih Abu Dawud” (828). Tafseel ke liye dekhiye “Anwar un Nasiha” (daal 885)

<sup>74</sup> **Sahih** Bukhari (794), Sahih Muslim (484), Abu Dawud (877), Nasai (1122), Ibn Majah (889)

“Nihayat pakizgee wala, nihayat muqaddas, farishton aur rooh (Jibraeel) ka Rab”<sup>75</sup>

اَللّٰهُمَّ لَكَ سَجَدْتُ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ سَجَدَ وَجْهِي  
لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللهُ اَحْسَنُ  
الْخَالِقِيْنَ

*Allaahumma laka sajadtu wa bika aamantu, wa laka aslamtu, sajada wajhiya lilladhee khalaqahu, wa sawwarahu, wa shaqqa sam'ahu wa basarahu, tabaarakal laahu ahsanul khaaliqeen*

“Ae Allah! mein ne tairay liye sajda kya, tujh par hi mein imaan laya, tairay liye hi farman bardar huwa, mera chehra us hasti ke liye sajda raiz huwa jis ne usay paida kiya usay shakal o soorat di aur us ke kaanon aur aankhon ke shigaaf banaye. Bada babarkat hai Allah jo behtareen khaaliq hai”<sup>76</sup>

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

*Subhaana dhil jabarooti, wal malakooti, wal*

<sup>75</sup> Sahih Muslim (487), Abu Dawud (872), Nasai (1134)

<sup>76</sup> Sahih Muslim (771), Tirmidhi (3421), Alfaz dono ke hain. Abu Dawud (760)

*kibriyaa-i, wal 'azamati*

“Pak hai intehai ghalbay aur badi badshahat wala aur badayi aur azmat wala”<sup>77</sup>

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجَلَّةً وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ

*Allaahum maghfir lee dhanbee kullahu, diqqahu wa jillahu, wa awwalahu wa aakhirahu wa 'alaaniyata hu wa sirrahu*

“Ae Allah mere tamam gunah maaf farmade, chhote, baday, pehlay, aur baad walay zahir aur posheeda”<sup>78</sup>

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخِطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ  
وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى  
نَفْسِكَ

*Allaahumma innee a'oodhu biridhaaka min sakhatika, wa bi mu'aafaatika min 'uqoobatika wa a'oodhu bika minka, laa uhsee thanaa-an 'alayka anta kamaa athnayta 'alaa nafsika*

<sup>77</sup> **Sahih.** Abu Dawud (873), Nasai (1132), Albani ne ise Sahih kaha hai: “Sahih Abu Dawud” (4:27, no. 817)

<sup>78</sup> **Sahih** Muslim (483), Abu Dawud (878)

“Ae Allah [beshak] mein panah mangta hun teri raza ke zariye se teri narazi se, teri mafi ke zariye se teri saza se aur mein panah mangta hun tairay zariye se tujh se, mein teri poori tareef nahi kar sakta Tu isi tarah hai jaisay Tu ne khud apne aap ki tareef ki hai”<sup>79</sup>

## 20) Do sajdon ke darmiyan ki duayen

رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي

*Rabbigh fir lee rabbigh fir lee*

“Ae mere Rab mujhe maaf kardey, Ae mere Rab mujhe maaf kar day”<sup>80</sup>

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَاجْبُرْنِي، وَعَافِنِي،  
وَارْزُقْنِي، وَارْفَعْنِي

*Allaahum magh fir lee, war hamnee, wahdinee, wajburnee, wa 'aafinee, warzuqnee, warfa'nee*

“Ae Allah! mujhe maaf farmade mujh par rahem

<sup>79</sup> **Sahih** Muslim (486, siyaq is ka hai). Nasai (1100, brackets mein izafa is ka hai). Abu Dawud (879), Tirmidhi (3493)

<sup>80</sup> **Sahih**. Abu Dawud (874), Nasai (1145), Ibn Majah (897), Albani ne ise Sahih kaha hai: “Sahih Abu Dawud” (4:28, no. 818)

farma, mujhe hidaayat day, [mera nuqsaan poora kardey,] mujhe aafiat day, mujhe rizq day, [aur mujhe bulandi ataa farma]"<sup>81</sup>

## 21) Sajda e tilawat ki duayen

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِهِ،  
﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

*Sajada wajhiya lilladhee khalaqahu, wa shaqqa sam'ahu wa basarahu bi hawlihi wa quwwatihi, fa tabaarakal laahu ahsanul khaaliqueen*

<sup>81</sup> **Da'eef (weak).** Abu Dawud (850, siyaq is ka hai); Tirmidhi (284, pehla brackets mein izafa is ka hai, ek Mudallis –Habib- ke ”عَنْهُ” ke sath); Ibn Majah (898, dusra brackets mein izafa is ka hai). Albani ne ise Hasan kaha hai: “Sahih Abu Dawud” (3:436, no. 796). Sahih Ibn Khuzaymah waghera ki hadees hai ke mard o aurat Nabi ﷺ ke paas aatay aur kehte: Ae Allah ke Rasool : Jab ham namaz parhen to (dua mein) kaisay kahen? Aap ne farmaya, kaho: *Allaahum magh fir lee, war hamnee, wahdinee, wa 'aafinee, warzuqnee*. Ye hadees Sahih hai. Dekhiye: Sahih Ibn Khuzaymah (744). Isi mafhum ki hadees Sahih Muslim mein bhi hai, dekhye (4:2073, no. 2697, Darussalaam no. 6850). **Is hadees se amumi tor par namaz mein is dua ka parhna saabit hota hai, lehaza is amum ke paish e nazar agar isay koi bain as sajdatain mein bhi parh le to in shaa Allah koi harj nahi hai, wallahu aalm.**

“Mere chehray ne us zaat ko sajda kiya jis ne usay paida farmaya, us ne apni taaqat aur quwat ke zariye is ke kaan aur aankh ke suraakh banaye bada babarkat hai Allah taala jo behtareen khaaliq hai”<sup>82</sup>

اَللّٰهُمَّ اَكْتُبْ لِيْ بِهَا عِنْدَكَ اَجْرًا وَضَعْ عَنِّيْ بِهَا وِزْرًا وَاجْعَلْهَا لِيْ  
عِنْدَكَ ذُخْرًا وَتَقَبَّلْهَا مِنِّيْ كَمَا تَقَبَّلَتْهَا مِنْ عَبْدِكَ دَاوُدَ

*Allahum maktub li biha indaka ajran, wadha' 'annee biha wizran, waj'alha lee biha indaka dhukhran, wa taqabbalha minnee kamaa taqabbal tahaa min 'abdika Dawud*

Ae Allah! mere liye is (sajde) ke iwaz apne yahaan ajar likh day aur is ki wajah se mujh se (gunaaho ka) bojh utaar day aur isay mere liye apne yahaan zakheera bana day aur is (sajde) ko meri taraf se qubool farma jaisay Tu ne yeh (sajda) apne bande Dawud ﷺ ki taraf se qubool kia tha.<sup>83</sup>

<sup>82</sup> **Sahih.** Mustadrak Haakim, Indian print (1:220, lafz is ke hain), Tirmidhi (580), Nasai (1129), Albani ne ise Sahih kaha hai (Ayat ke ilawa): “Sahih Abu Dawud” (5:157, no. 1273). Dekhen Endnote 8

<sup>83</sup> **Hasan.** Tirmidhi (579, lafz is ke hain), Ibn Majah (1053). Albani ne ise Hasan kaha hai: “Sahiha” (under no. 2710)



## 22) Tashahhud

التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ  
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

*At tahiyyaatu lillaahi was salawaatu wat taiyyibaatu  
as salaamu 'alalika ayyuhan Nabiyyu wa  
rahmatullaahi wa barakaatuh. Assalaamu 'alainaa  
wa 'alaa 'ibaadil laahis saaliheen*

Meri tamam qauli, badni aur maali ibaadaten Allah ke liye hain, ae Nabi aap par salaam ho, aur Allah ki rehmat aur us ki barkaat hon; ham par aur Allah ke (deegar) naik bandon par bhi salaam ho. Mein gawahi deta hun ke Allah ke ilawa koi mabood nahi aur mein gawahi deta hun ke Muhammad ﷺ us ke bande aur Rasool hain<sup>84</sup>

## 23) Tashahhud ke baad Nabi ﷺ par Darood

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ، وَعَلٰى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلٰى

<sup>84</sup> **Sahih** Bukhari (831), Sahih Muslim (402), Abu Dawud (968), Tirmidhi (289), Nasai (1162), Ibn Majah (899)

إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اَللّٰهُمَّ بَارِكْ عَلَى  
 مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ  
 إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

*Allaahumma salli 'alaa Muhammadin wa 'alaa aali  
 Muhammadin, kamaa sallayta 'alaa Ibraaheema wa  
 'alaa aali Ibraaheema, innaka Hameedum Majeed.  
 Allaahumma baarik 'alaa Muhammadin wa 'alaa aali  
 Muhammadin, kamaa baarakta 'alaa Ibraaheema  
 wa 'alaa aali Ibraaheema, innaka Hameedum  
 Majeed*

Ae Allah! rehmat nazil farma Mohammad ﷺ par aur  
 aale Mohammad par jaisay Tu ne rehmat nazil  
 farmai Ibrahim ؑ par aur aale Ibrahim par yaqeenan  
 Tu qabile tareef, badi shaan wala hai; Ae Allah!  
 barkat nazil farma Mohammad ﷺ par aur aale  
 Mohammad par jaisay to ne barkat nazil farmai  
 Ibrahim ؑ par aur aale Ibrahim par yaqeenan Tu  
 qabile tareef, badi shaan wala hai<sup>85</sup>

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ اَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَىٰ

<sup>85</sup> **Sahih** Bukhari (3370, lafz is ke hain), Sahih Muslim (406), Abu Dawud (976), Tirmidhi (483), Nasai (1287), Ibn Majah (904)

آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ  
عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

*Allaahumma salli 'alaa Muhammadin wa 'alaa  
azwaajihī wa dhurriyyatihi, kamaa sallayta 'alaa aali  
Ibraaheema wa baarik 'alaa Muhammadin wa 'alaa  
azwaajihī wa dhurriyyatihi, kamaa baarakta 'alaa  
aali Ibraaheema innaka Hameedum Majeed*

Ae Allah! rehmat nazil farma Mohammad ﷺ par aur  
aap ki azwaaj mutahharaat aur aap ki aulaad par  
jaisay Tu ne rehmat nazil farmai aale Ibrahim par aur  
barkat nazil farma Mohammad ﷺ par aur aap ki  
azwaaj mutahharaat aur aap ki aulaad par jaisay Tu ne  
barkat nazil farmai aale Ibrahim par, yaqeenan Tu  
qabile tareef badi shaan wala hai <sup>86</sup>

## 24) Aakhri tashahhud ke baad salaam se pehle ki duayen

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ  
فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيْحِ الدَّجَالِ

<sup>86</sup> **Sahih** Bukhari (3369), Sahih Muslim (407, lafz is ke hain), Abu  
Dawud (979), Tirmidhi (3220), Nasai (1285), Ibn Majah (905)

*Allaahumma innee a'oodhu bika min 'adhaabi jahannam, wa min 'adhaabil qabr, wa min fitnatil mahyaa wal mamaati wa min sharri fitnatil maseehid dajjaal*

Ae Allah! Bila shuba mein jahannum ke azaab, aur qabr ke azaab, zindagi aur mout ke fitne aur Maseeh Dajjal ke fitne ke shar se teri panah mein aata hun<sup>87</sup>

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ

*Allaahumma innee a'oodhu bika min 'adhaabil qabr, wa a'oodhu bika min fitnatil maseehid dajjaal, wa a'oodhu bika min fitnatil mahyaa wal mamaat Allaahumma innee a'oodhu bika minal ma-thami wal maghram*

Ae Allah! mein azaab e qabr se teri panah mein aata hun, Maseeh Dajjal ke fitne se teri panah mein aata hun, zindagi aur mout ke fitne se teri panah mein aata hun, ae Allah! mein gunah aur qarz se teri

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<sup>87</sup> **Sahih** Bukhari (1377), Sahih Muslim (588, Darussalaam no. 1324, lafz is ke hain), Nasai (5514). Dekhen Endnote 9

panah mein aata hun<sup>88</sup>

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ،  
فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

*Allaahumma innee zalamtu nafsee zulman  
katheeran, wa laa yaghfirudh dhunooba illaa anta,  
faghfir lee maghfiratam min 'indika warhamnee  
innaka antal ghafoorur raheem*

Ae Allah! Bila shuba mein ne apni jaan par bahot ziyada zulm kiya aur tairay siwa koi gunaaho ko maaf nahi kar sakta pas Tu apni khaas bakhshish se mujhe maaf farmade aur mujh par rahem farma yaqeenan Tu bahot bakhsnay wala, intehai meharban hai<sup>89</sup>

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ  
وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ  
لَا إِلَهَ إِلَّا أَنْتَ

<sup>88</sup> **Sahih** Bukhari (832), Sahih Muslim (589, Darussalaam no. 1325), Abu Dawud (880), Nasai (1309), Alfaz Muslim, Abu Dawud, aur Nasai ke hain.

<sup>89</sup> **Sahih** Bukhari (834), Sahih Muslim (2705), Tirmidhi (3531), Nasai (1302), Ibn Majah (3835).

*Allaahum maghfir lee maa qaddamtu, wa maa akhkhartu, wa maa asrartu, wa maa a'lantu, wa maa asraftu, wa maa anta a'lamu bihi minnee 'antal muqaddimu, wa antal mu'akhkhiru laa ilaaha illaa ant*

Ae Allah! Tu mujhe maaf kardey jo kuch mein ne pehlay kiya aur baad mein kiya, jo kuch mein ne chhup kar kiya aur jo kuch mein ne sar e aam kiya aur jo mein ne ziyadati ki aur jisay Tu mujh se bhi ziyada jaanta hai Tu hi (har cheez ko is ke maqam tak) aagay karne wala hai aur Tu hi (is se) peechay karne wala hai, tairay siwa koi mabood nahi hai<sup>90</sup>

اللَّهُمَّ اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

*Allaahumma a'innee 'alaa dhikrika, wa shukrika, wa husni 'ibaadatik*

Ae Allah! Tu apni yaad par meri madad farma aur apne shukr par aur acchay tareeqay se apni ibadat baja laane par<sup>91</sup>

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<sup>90</sup> **Sahih** Muslim (771), Tirmidhi (3421). Dekhen Endnote 10

<sup>91</sup> **Sahih**. Abu Dawud (1522), Nasai (1303), Albani ne ise Sahih kaha hai: "Sahih Abu Dawud" (5:253, no. 1362). Dekhen Endnote 11

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْبُخْلِ وَاَعُوْذُ بِكَ مِنَ الْجُبْنِ وَاَعُوْذُ بِكَ  
مِنْ اَنْ اُرَدَّ اِلٰی اَرْدَلِ الْعُمْرِ وَاَعُوْذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ  
الْقَبْرِ

*Allahumma inni a'oodhu bika minal bukhli, wa a'oodhu bika minal jubni, wa a'oodhu bika min an uradda ila ardhalil 'umuri, wa a'oodhu bika min fitnatid dunyaa wa 'adhaabil qabr*

Ae Allah! bilaa shuba mein bukhli se teri panah mein aata hun aur buzdili se teri panah mein aata hun aur [is baat se] teri panah mein aata hun ke mein umar ke nakara tareen hissay ki taraf lotaya jaaun aur mein duniya ke fitne aur azaab e qabr se teri panah mein aata hun<sup>92</sup>

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ الْجَنَّةَ وَاَعُوْذُ بِكَ مِنَ النَّارِ

*Allaahumma innee as'alukal jannata wa a'oodhu bika minan naar*

Ae Allah be shak mein tujh se jannat ka sawal karta hun aur jahannum ki aag se teri panah mein aata

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<sup>92</sup> **Sahih** Bukhari (2822 & 6390), Siyaq pehle hawale ka hai. Brackets ke alfaz Nasai (5478) ke hain, Nasai mein pure alfaz hain.

hun<sup>93</sup>

اَللّٰهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلٰى الْخَلْقِ اَحْيِيْ مَا عَلِمْتَ  
 الْحَيٰةَ خَيْرًا لِّيْ وَتَوَفَّيْ اِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِّيْ، اَللّٰهُمَّ اِنِّيْ  
 اَسْأَلُكَ خَشِيَّتِكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَاَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي  
 الرِّضَا وَالْغَضَبِ، وَاَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَاَسْأَلُكَ  
 نَعِيْمًا لَا يَنْفَدُ، وَاَسْأَلُكَ فُرَّةَ عَيْنٍ لَا تَنْقَطِعُ، وَاَسْأَلُكَ الرِّضَا  
 بَعْدَ الْقَضَاءِ، وَاَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَاَسْأَلُكَ لَذَّةَ  
 النَّظَرِ اِلَى وَجْهِكَ وَالشَّوْقَ اِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُّضِرَّةٍ وَلَا  
 فِتْنَةٍ مُّضِلَّةٍ، اَللّٰهُمَّ زَيِّنَا بِرِيْزَةِ الْاِيْمَانِ وَاجْعَلْنَا هُدًى مُّهْتَدِيْنَ

*Allaahumma bi 'ilmikal ghayba wa qudratika 'alal  
 khalqi ahyinee maa 'alimtal hayaata khayran lee wa  
 tawaffanee idhaa 'alimtal wafaata khayran lee,  
 Allaahumma innee as-aluka khashyataka fil ghaybi  
 wash shahaadati, wa as-aluka kalimatal haqqi fir*

<sup>93</sup> **Sahih.** Abu Dawud (792, lafz is ke hain), Ibn Majah (910 & 3847), Albani ne ise Sahih kaha hai: "Sahih Abu Dawud" (3:344, no. 757). Abu Saalih se A'mash ka عَنْهُ maqbool hai. Tafseel ke liye dekhiye "Anwar un Nasiha" (Daal 792)



*ridhaa walghadhab, wa as-alukal qasda fil faqri wal ghinaa, wa as-aluka na'eeman laa yanfadu, wa as-aluka qurrata 'aynin laa tanqati'u, wa as-alukar ridhaa ba'dal qadhaa-i, wa as-aluka bardal 'ayshi ba'dal mawti, wa as-aluka ladhdhatan nazari ilaa wajhika wash shawqa ilaa liqaa-ika fee ghayri dharraa-a mudhirratin wa laa fitnatin mudhillatin, Allaahumma zayyinnaa bizeenatil-'eemaani waj'alnaa hudaatan muhtadeen*

Ae Allah! apne ghaib jannay aur makhlooq par qudrat rakhnay ke baais mujhe us waqt tak zindah rakh jab tak tairay ilm ke mutabiq mere liye zindagi behtar ho aur mujhe us waqt mout day jab tairay ilm ke mutabiq mere liye mout behtar ho. Ae Allah! be shak mein haazir aur gayab (dono halaton) mein tujh se teri khashiyyat [ka sawal karta hun] aur mein tujh se khushnodi aur narazi (dono halaton) mein kalimate haq ki tofiq ka sawal karta hun aur mein tujh se maal daari aur tang dasti mein miyana rawi ka sawal karta hun aur mein tujh se aisi nemat ka sawal karta hun jo khatam na ho aur tujh se aankhon ki aisi thandak ka sawal karta hun jo khatam na ho aur tujh se tairay faislon par raazi rehne ka sawal karta hun aur mein tujh se mout ke baad zindagi ki thandak mangta hun aur mein tujh se tairay chehray ke deedar ki lazzat ka sawal karta hun aur teri

mulaqaat ke shoq ka (jo) baghair kisi takleef da museebat aur gumraah kun fitne ke (haasil) ho. Ae Allah! hamein imaan ki zeenat se muzayyan farma aur hamein hidaayat yafta rehnuma banade<sup>94</sup>

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ یَا اَللّٰهُ بِاَنَّكَ الْوَاحِدُ الْاَحَدُ الصَّمَدُ الَّذِیْ لَمْ  
یَلِدْ وَلَمْ یُوْلَدْ وَلَمْ یَكُنْ لَهٗ کُفُوًا اَحَدٌ اَنْ تَغْفِرَ لِیْ ذُنُوْبِیْ اِنَّکَ  
اَنْتَ الْغَفُوْرُ الرَّحِیْمُ

*Allaahumma innee as-aluka ya Allah! Bi annakal wahidul ahadus samad, alladhi lam yalid wa lam yulad, wa lam yakun lahu kufuwan ahad, an taghfir lee dhunoobee, innaka antal ghafoorur raheem*

Ae Allah! mein tujh se sawal karta hun, ae Allah! is liye ke Tu wahid hai, yaktaa hai, aisa be niyaz hai jis ki koi aulaad nahi hai aur na woh kisi ki aulaad hai aur na us ka koi ham palla hai. (mein sawal karta hun) ke mere gunah bakhsh day, yaqeenan Tu bahot ziyada bakhsnay wala bada meharban hai<sup>95</sup>

<sup>94</sup> **Sahih.** Nasai (1305, siyaq is ka hai), Sahih Ibn Hibban (1971), Brackets ki ziyadati Ahmad (4:264) mein hai. Albani ne ise Sahih kaha hai: "Takhreej al Kalimat Tayyib" (106). Dekhen Endnote 12

<sup>95</sup> **Sahih.** Nasai (1301, lafz is ke hain), Abu Dawud (985), Albani ne ise Sahih kaha hai: "Sahih Abu Dawud" (4:140, no. 905)

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ بِاَنَّ لَكَ الْحَمْدَ لَا اِلٰهَ اِلَّا اَنْتَ وَحْدَكَ لَا  
 شَرِيكَ لَكَ، اَلْمَنَّانُ، يَا بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ يَا ذَا الْجَلَالِ  
 وَالْاِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ اِنِّیْ اَسْأَلُكَ الْجَنَّةَ وَاَعُوْذُ بِكَ مِنَ النَّارِ

*Allaahumma innee as-aluka bi anna lakal hamd laa  
 ilaaha illaa ant wahdaka laa shareeka lak, al  
 mannaan, yaa badee'us samaawaati wal ardhi yaa  
 dhal jalaali wal ikraam, yaa hayyu yaa qayyoomu  
 innee as-aluk al jannata wa a'oodhu bika minan naar*

Ae Allah! yaqeenan mein tujh se is liye sawal kar  
 raha hun ke har qism ki tareef tairay hi liye hai. tujh  
 akailey ke siwa koi mabood nahi, [tera koi hissay  
 daar nahi]. (Tu) be had ahsaan karne wala hai. [ae]  
 aasman aur zameen ke be misl paida karne walay, ae  
 sahib e jalal aur izzat walay! ae zindah javed! ae  
 qaim o daaim! ae Allah ! be shak mein tujh se sawal  
 karta hun [jannat ka aur aag se teri panah mein aata  
 hun]<sup>96</sup>

<sup>96</sup> **Sahih.** Nasai (1300, siyaq is ka hai). Ibn Majah (3858, pehle  
 brackets ka izafa is ka hai). Adab al Mufrad by Bukhari Tahqeeq  
 Abdul Baaqi (page 246, dusre brackets ka izafa is ka hai).  
 Mustadrak Haakim, Indian print (1:504, teesre brackets ka izafa is  
 ka hai). Tirmidhi (3544). Albani ne ise Sahih kaha hai: "Asl Sifat  
 Salaah" (3:1017)

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ بِاَنِّیْ اَشْهَدُ اَنَّكَ اَنْتَ اللّٰهُ لَا اِلَهَ اِلَّا اَنْتَ  
الْاَحَدُ الصَّمَدُ الَّذِیْ لَمْ یَلِدْ وَلَمْ یُولَدْ وَلَمْ یَكُنْ لَهُ کُفُوًا اَحَدٌ

*Allaahumma innee as-aluka bi annee ash-hadu annaka antallaah, laa ilaaha illaa ant, al ahadus samad, alladhee lam yalid wa lam yoolad, wa lam yakun lahu kufuwan ahad*

Ae Allah ! bilaa shuba mein tujh se is liye sawal kar raha hun ke mein is baat ki gawahi deta hun ke Tu hi Allah hai tairay siwa koi mabood nahi Tu yaktaa hai aisa be niyaz hai jis ki koi aulaad nahi hai aur na woh kisi ki aulaad hai aur koi bhi us ka ham palla nahi<sup>97</sup>

## 25) Namaz se salaam pherne ke baad ke azkaar

اَسْتَغْفِرُ اللّٰهَ, *Astagh firullaah*, “Mein Allah se mafi mangta hun. Teen martaba kahen. Is ke baad yeh parhen:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

<sup>97</sup> **Sahih.** Tirmidhi (3475, lafz is ke hain), Abu Dawud (1493), Ibn Majah (3857), Albani ne ise Sahih kaha hai: “Sahih Abu Dawud” (5:229, no. 1341)

*Allaahumma antas salaamu wa minkas salaamu  
tabaarakta yaa dhal jalaali wal ikraam*

Ae Allah! Tu hi salaamti wala hai aur teri hi taraf se salaamti hai, Tu bahot babarkat hai [ae] badi shaan aur izzat walay!<sup>98</sup>

Yeh alfaaz teen martaba parhen:

لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Laa ilaaha illal laahu wahdahu laa shareeka lahu,  
lahul mulk wa lahul hamd, wa huwa 'alaa kulli shai-  
in qadeer*

Allah ke ilawa koi mabood nahi woh akela hai us ka koi shareek nahi, usi ki badshahat hai, aur usi ke liye sab tareef hai aur woh har cheez par kaamil qudrat rakhta hai.<sup>99</sup>

Is ke baad yeh parhen:

<sup>98</sup> **Sahih** Muslim (591, siyaq is ka hai). Abu Dawud (1315), Tirmidhi (300), Nasai (1337), Ibn Majah (928), brackets mein izafa in ka hai. Albani ne ise Sahih kaha hai: "Sahih Abu Dawud" (5:246, no. 1355)

<sup>99</sup> **Sahih** Bukhari (6473), Nasai (1343), Ahmad (4:250)

اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ، وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا  
الْجَدِّ مِنْكَ الْجَدُّ

*Allaahumma laa maani'a limaa a'atayta, wa laa mu'tiya limaa mana'ta, wa laa yanfa'u dhal jaddi minkal jadd*

Ae Allah! us cheez ko koi roknaay wala nahi jo Tu ataa kare aur jis cheez ko Tu rok le us ko koi dainay wala nahi aur kisi sahib e hesiyat ko us ki hesiyat tairay yahaan faida nahi day sakti <sup>100</sup>

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا إِلَهَ إِلَّا اللَّهُ  
وَلَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَا إِلَهَ  
إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

*Laa ilaaha illallaahu wahdahu laa shareeka lahu, lahul mulku, wa lahul hamdu wa huwa 'alaa kulli shay-in qadeer. Laa hawla wa laa quwwata illaa billaah, laa ilaaha illallaahu, wa laa na'budu illaa*

<sup>100</sup> **Sahih** Bukhari (844), Sahih Muslim (593), Abu Dawud (1505), Nasai (1341)

*iyyaah, lahun-ni'matu wa lahul fadhlu wa lahuth thanaa-ul hasan, laa ilaaha illallaahu mukhliseena lahud deena wa law karihal kaafiroon*

Allah ke ilawa koi mabood nahi woh akela hai us ka koi shareek nahi, usi ki badshahat hai, aur usi ke liye sab tareef hai aur woh har cheez par kaamil qudrat rakhta hai, buraiee se bachney ki himmat hai na neki karne ki taaqat magar Allah ki tofeeq hi se. Allah ke siwa koi mabood nahi aur ham sirf usi ki ibadat karte hain, usi ki taraf se inaam hai aur usi ke liye fazl aur usi ke liye behtareen sana hai. Allah ke siwa koi mabood nahi ham usi ke liye bandagi ko khalis karne walay hain khuwah kafir (usay) nagawaar samjhain<sup>101</sup>

سُبْحَانَ اللَّهِ, *Subhaanallaah* (33 martaba kahen), Allah pak hai

اَلْحَمْدُ لِلَّهِ, *Al hamdu lillaah* (33 martaba kahen), tamam tarifat Allah ke liye hain

اللَّهُ أَكْبَرُ, *Allaahu akbar* (33 martaba kahen), Allah sab se bada hai

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<sup>101</sup> **Sahih** Muslim (594, lafz is ke hain), Abu Dawud (1506), Nasai (1339 & 1340)

Is ke baad ye parhen:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Laa ilaaha illal laahu wahdahu laa shareeka lahu,  
lahul mulku wa lahul hamdu wa huwa 'alaa kulli  
shay-in qadeer*

Allah ke ilawa koi mabood nahi woh akela hai us ka  
koi shareek nahi, usi ki badshahat hai, aur usi ke liye  
sab tareef hai aur wohi har cheez par kaamil qudrat  
rakhta hai.<sup>102</sup>

Har namaz ke baad darj zail suraten parhen:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ  
يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا  
خَلَقَ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ  
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

<sup>102</sup> Sahih Muslim (597), Abu Dawud (1504)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ﴾

*Bismil laahir rahmaanir raheem. Qul huwal laahu 4ahad. Allaah hus samad. Lam yalid wa lam yoolad. Wa lam yakul lahu kufuwan ahad*

*Bismil laahir rahmaanir raheem. Qul a'oodhu bi rabbil falaq. Min sharri maa khalaq. Wa min sharri ghaasiqin idhaa waqab. Wa min sharrin naffaathaati fil 'uqad. Wa min sharri haasidin idhaa hasad*

*Bismil laahir rahmaanir raheem. Qul a'oodhu bi rabbin naas. Malikin naas. Ilaahin naas. Min sharril was waasil khannaas. Al ladhee yuwas wisu fee sudoorin naas. Minal jinnati wan naas*

Allah taala ke naam se (shuru) jo nihayat meharban, bahot rahem karne wala hai

{Aap keh dijiye ke woh Allah taala aik (hi) hai. Allah taala be niyaz hai. na us se koi paida huwa na woh kisi se paida huwa. aur na koi us ka humsar hai}

Allah taala ke naam se (shuru) jo nihayat meharban, bahot rahem karne wala hai

{Aap keh dijiye! ke mein subah ke Rab ki panah mein aata hun. us cheez ke shar se jo us ne paida ki hai. aur andhera karne walay ke shar se jab woh chup jaye aur un ke shar se jo girhon mein phoonknay wali hain. aur hasad karne walay ke shar se bhi jab woh hasad kare}

Allah taala ke naam se (shuru) jo nihayat meharban, bahot rahem karne wala hai

{Aap keh dijiye! ke mein logon ke Rab ki panah mein aata hun, logon ke badshah ki, logon ke mabood ki, waswasa daalnay walay shaytan se jo aankhon se oojhal hai, jo logon ke seenon mein waswasa dalta hai, jino mein se aur insanon mein se}<sup>103</sup>

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ

<sup>103</sup> **Sahih.** Tirmidhi (2903), Arba'oon by Ibn 'Asaakir (page 83), Awsat by Ibn Mundhir (3:277) Rawi 'Uqbah bin 'Aamir. Albani ne ise Sahih kaha hai: "Sahiha" (1514). Dekhen Endnote 13

## حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿١٠٤﴾

*Allahu laa ilaaha illaa huwal haiyyul qaiyyoom; laa taa-khudhuhu sinatun wa laa nawm; lahu maa fis samaawaati wa maa fil ardh; man dhalladhee yashfa'u 'indahu illaa be idhnih; ya'lamu maa baina aideehim wa maa khalfahum; wa laa yuheetoona bi shai-im min 'ilmihee illaa bi maa shaa-a; wasi'a kursiyyuhus samaa waati wal ardha wa laa ya-ooduhu hifzuhumaa; wa huwal 'aliyyul 'azeem*

Allah (woh hai ke) us ke siwa koi mabood nahi, woh zindah javed (aur) qaim o daaim hai usay ongh aati hai na neend usi ka hai jo kuch asmano mein hai aur jo kuch zameen mein hai kon hai woh jo us ke yahaan sifarish kar sakay magar us ki ijazat se? woh jaanta hai jo kuch logon ke samnay hai aur jo kuchh un ke peechay hai, aur woh us ke ilm mein se kisi cheez ka ihata nahi kar saktay magar jis qadar woh khud chahay, us ki kursi ne asmano aur zameen ko ghair rakha hai aur usay un dono ki hifazat nahi thakaati aur woh buland tar nihayat azmat wala hai<sup>104</sup>

<sup>104</sup> Nasai al Kubra (9928), Amal al yaum wal lailah by Nasai (110), Albani ne ise Sahih kaha hai: "Sahiha" (2:697). Is riwayat ke sahih o da'eef honay mein ahl e ilm ka ikhtilaaf hai, hatta ke Ibn Jawzi (agle page par jaari...)

Namaz e Maghrib aur namaz e Fajr ke baad das martaba yeh kalmaat parhen:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي  
وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Laa ilaaha illal laahu wah dahu laa shareeka lahu,  
lahul mulku wa lahul hamdu yuhyee wa yumeetu wa  
huwa 'alaa kulli shay-in qadeer*

Allah ke ilawa koi mabood nahi woh akela hai us ka koi shareek nahi, usi ki badshahat hai, aur usi ke liye sab tareef hai, wohi zindagi deta aur wohi maarta hai, aur wohi har cheez par kaamil qudrat rakhta hai.<sup>105</sup>

Fajr ki namaz se salaam phairnay ke baad isay parhen:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا



ne isay mauzu o mann gharat kaha hai; Is ki asaanid aur turq par hamara ((Kifayatullah SaNabili)) mutalea jari hai in sha Allah tafseelaat hamari kitaab “farz namazon ke baad masnun azkar” mein miley gi

<sup>105</sup> **Da’eef (weak).** Tirmidhi (3474); Albani ne ise Da’eef kaha tha, phir ek shahid ki waja se ise Hasan kaha. Dekhiye: “Sahiha” (6:354). Dekhen Endnote 14

*Allahumma innee as-aluka 'ilman nafi'an, wa rizqan tayyiban, wa 'amalan mutaqabbalan*

Ae Allah! be shak mein tujh se nafa dainay walay ilm ka sawal karta hun aur pakeeza rizq ka aur aisay amal ka jo qubool karliya jaye<sup>106</sup>

## 26) Namaz e istikhara ki dua

Hazrat Jabir bin 'Abdullah  ka bayan hai ke Rasool Allah  hamein tamam kamon mein istikhara karne ki aisay hi taleem dete jaisay Quran kareem ki kisi surat ki taleem dete, aap farmatay jab tum mein se koi shakhs koi kaam karna chahay to farz ke ilawa do rakat namaz parhay, phir yeh dua parhay:

اَللّٰهُمَّ اِنِّیْ اَسْتَخِیْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَاَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِیْمِ، فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُیُوْبِ، اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ خَیْرٌ لِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ . فَاَقْدِرْهُ لِیْ وَیَسِّرْهُ لِیْ ثُمَّ بَارِكْ لِیْ فِیْهِ، وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ شَرٌّ لِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ

<sup>106</sup> **Da'eef (weak).** Ibn Majah (925), Albani ne ise Sahih kaha hai: Ta'leeq "Hidayatur Ruwat" (3:35). Dekhen Endnote 15

وَعَاقِبَةُ أَمْرِي . فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَقَدِّرْ لِي الْخَيْرَ  
حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ .

*"Allaahumma innee astakheeruka bi 'ilmika, wa astaqdiruka bi qudratika, wa as-aluka min fadhlikal 'azeem, fa innaka taqdiru walaa aqdiru, wa ta'lamu walaa a'lamu, wa anta 'allaamul ghuyoob. Allaahumma in kunta ta'lamu anna hadhal amra khairun lee fee deenee wa ma'aashee wa 'aaqibati amri faqdurhu lee, wa yassirhu lee thumma baarik lee feehi wa in kunta ta'lamu anna hadhal amra sharrun lee fee deenee wa ma'aashee wa 'aaqibati amri fasrifhu 'annee wasrifnee 'anhu waqdur liyal khaira haithu kana, thumma ardhinee bihi," (phir us kaam ka zikr kare).*

"Ae Allah! be shak mein tujh se tairay ilm ke sath bhalai talab karta hun aur tujh se teri qudrat ke sath taqaat talab karta hun aur main tujh se tairay fazl e azeem ka sawal karta hun kyun kay Tu qudrat rakhta hai aur mein qudrat nahi rakhta Tu jaanta hai aur mein nahi jaanta aur Tu ghaybon ko khoob jaanta hai. ae Allah! agar Tu jaanta hai ke be shak yeh kaam mere liye mere deen, mere muaash aur mere anjaam kaar ke lehaaz se behtar hai to is ka mere haq mein faisla karde aur isay mere liye aasaan

karde, phir mere liye is mein barkat daal day aur agar Tu jaanta hai ke be shak yeh kaam mere liye mere deen mere muaash aur mere anjaam kaar ke lehaaz se bura hai to isay mujh se dur karde aur mujhe is se dur karde aur mere liye bhalai ka faisla karde jahan bhi woh ho, phir mujhe is par raazi karde”<sup>107</sup> (phir us kaam ka zikr kare)

Jo shakhs Allah taala se istikhara kare aur momin makhlooq se mahswara kare aur phir saabit qadmi se woh kaam sar anjaam day, usay nadamat nahi hoti. Farmaan Baari taala hai: ﴿وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾ (wa shaawir ham fil amri fa idhaa 'azamta fatawakkal 'alallaah) aur un se ahem kaam mein mahswara karen, aur phir jab aap pukhta iradah kar len to Allah par tawakkal karen<sup>108</sup>

## 27) Subah o shaam ke azkaar<sup>109</sup>

الْحَمْدُ لِلَّهِ وَحْدَهُ ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ

<sup>107</sup> Sahih Bukhari (1162), Abu Dawud (1538), Tirmidhi (480), Nasai (3253), Ibn Majah (1383)

<sup>108</sup> Surah Aal 'Imraan: 159

<sup>109</sup> Dekhen Endnote 16

*Alhamdu lillaahi wahdah, was salaatu was salaamu  
'alaa man laa Nabiyya ba'dah*

Saari tareef sirf Allah ke liye hai aur darood o salaam  
ho us Nabi par jis ke baad koi Nabi nahi<sup>110</sup>

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ  
الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي  
الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ  
وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ  
كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ  
الْعَظِيمُ ﴿

*A'oodhu bil laahi minash shaitaanir rajeem. "Allahu  
laa ilaaha illaa huwal haiyyul qaiyyoom; laa taa-  
khudhuu sinatun wa laa nawm; lahu maa fis  
samaawaati wa maa fil ardh; man dhalladhee  
yashfa'u 'indahu illaa be idhnih; ya'lamu maa baina  
aideehim wa maa khalfahum; wa laa yuheetoona bi  
shai-im min 'ilmihee illaa bi maa shaa-a; wasi'a  
kursiyyuhus samaa waati wal ardha wa laa ya-*

<sup>110</sup> Yeh muallif ke alfaaz hain.



*ooduhu hifzuhumaa; wa huwal ‘aliyyul ‘azeem”*

Panah mangta hun mein Allah ki shaytan mardood se. “Allah (woh hai ke) us ke siwa koi mabood nahi, woh zindah javed (aur) qaim o daaim hai usay ongh aati hai na neend usi ka hai jo kuch asmano mein hai aur jo kuch zameen mein hai kon hai woh jo us ke yahaan sifarish kar sakay magar us ki ijazat se? woh jaanta hai jo kuch logon ke samnay hai aur jo kuchh un ke peechay hai, aur woh us ke ilm mein se kisi cheez ka ihata nahi kar saktay magar jis qadar woh khud chahay, us ki kursi ne asmano aur zameen ko ghair rakha hai aur usay un dono ki hifazat nahi thakaati aur woh buland tar nihayat azmat wala hai”<sup>111</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

<sup>111</sup> Surah Baqrah: 255. Subah o shaam ki duaon mein aayatul kursi parhnay se mutalliq koi riwayat saabit nahi hai. Dekhen Endnote 17

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ  
إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي  
صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ ﴾

*Bismil laahir rahmaanir raheem. Qul huwal laahu  
ahad. Allaah hus samad. Lam yalid wa lam yoolad.  
Wa lam yakul lahu kufuwan ahad*

*Bismil laahir rahmaanir raheem. Qul a'oodhu bi  
rabbil falaq. Min sharri maa khalaq. Wa min sharri  
ghaasiqin idhaa waqab. Wa min sharrin  
naffaathaati fil 'uqad. Wa min sharri haasidin idhaa  
hasad*

*Bismil laahir rahmaanir raheem. Qul a'oodhu bi  
rabbin naas. Malikin naas. Ilaahin naas. Min sharril  
was waasil khannaas. Al ladhee yuwas wisu fee  
sudoorin naas. Minal jinnati wan naas*

Allah taala ke naam se (shuru) jo nihayat meharban,  
bahot rahem karne wala hai

{Aap keh dijiye ke woh Allah taala aik (hi) hai. Allah  
taala be niyaz hai. na us se koi paida huwa na woh  
kisi se paida huwa. aur na koi us ka humsar hai}

Allah taala ke naam se (shuru) jo nihayat meharban, bahot rahem karne wala hai

{Aap keh dijiye! ke mein subah ke Rab ki panah mein aata hun. us cheez ke shar se jo us ne paida ki hai. aur andhera karne walay ke shar se jab woh chup jaye aur un ke shar se jo girhon mein phoonknay wali hain. aur hasad karne walay ke shar se bhi jab woh hasad kare}

Allah taala ke naam se (shuru) jo nihayat meharban, bahot rahem karne wala hai

{Aap keh dijiye! ke mein logon ke Rab ki panah mein aata hun, logon ke badshah ki, logon ke mabood ki, waswasa daalnay walay shaytan se jo aankhon se oojhal hai, jo logon ke seenon mein waswasa dalta hai, jino mein se aur insanon mein se}

Mazkoorah Suraton ko subah wa sham teen teen baar parhen<sup>112</sup>

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ

<sup>112</sup> **Da'eef (weak).** Abu Dawud (5082), Tirmidhi (3575), Nasai (5428); Albani ne ise Hasan kaha hai: "Takhreej al Kalimat Tayyib" (19). Dekhen Endnote 18

أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ  
 شَرِّ مَا فِي هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ،  
 وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي  
 الْقَبْرِ

Asbahnaa wa asbahal mulku lillaahi wal hamdu  
 lillaahi, laa ilaaha illallaahu wahdahu laa shareeka  
 lahu, lahul mulku wa lahul hamdu wa huwa 'alaa  
 kulli shay-in qadeer. Rabbi as-aluka khayra maa fee  
haadhal yawmi wa khayra maa ba'dahu wa a'oodhu  
 bika min sharri maa fee haadhal yawmi wa sharri  
maa ba'dahu, Rabbi a'oodhu bika minal kasali, wa  
 soo-il kibari, Rabbi a'oodhu bika min 'adhaabin fin  
 naari wa 'adhaabin fil-qabr

Ham ne subah ki<sup>113</sup> aur Allah ke saaray mulk ne  
 subah ki aur sab tareef Allah hi ke liye hai Allah ke  
 siwa koi mabood nahi woh akela hai, us ka koi  
 shareek nahi usi ki badshahat hai aur usi ke liye sab  
 tareef hai aur woh har cheez par kaamil qudrat

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<sup>113</sup> Shaam ko khat kasheeda alfaaz ki jaga parhen: اَمْسَيْنَا وَاَمْسَى  
 (amsaynaa wa amsal)

rakhta hai. Ae mere Rab! mein tujh se is din<sup>114</sup>, ki behtari ka sawal karta hun aur us din ki behtari jo is ke baad anay wala hai aur mein is din<sup>115</sup> ke shar se teri panah mein aata hun aur is ke baad anay walay din ke shar se, ae mere Rab! mein kahili [aur burhapay ki kharabi] se teri panah mein aata hun. Ae mere Rab! mein aag ke azaab se aur qabr ke azaab se teri panah mein aata hun<sup>116</sup>

اَللّٰهُمَّ بِكَ اَصْبَحْنَا، وَبِكَ اَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ،  
وَإِلَيْكَ النُّشُورُ

*Allaahumma bika asbahnaa wa bika amsainaa wa bika nahyaa wa bika namootu wa ilaikan nushoor*

Ae Allah! teri hi hifazat mein ham ne subah ki aur teri hi hifazat mein shaam ki aur tairay hi naam par

<sup>114</sup> Shaam ko khat kasheeda alfaaz ki jaga parhen: هَذِهِ اللَّيْلَةُ وَخَيْرٌ مَا بَعْدَهَا (*hadhi hil lailati wa khaira maa ba'dahaa*)

<sup>115</sup> Shaam ko khat kasheeda alfaaz ki jaga parhen: هَذِهِ اللَّيْلَةُ وَشَرٌّ مَا بَعْدَهَا (*hadhi hil lailati wa sharri maa ba'dahaa*)

<sup>116</sup> **Sahih** Muslim (2723), Tirmidhi (3390), Abu Dawud (5071), Alfaz Abu Dawud ke hain, siwaye brackets ke alfaaz ke, wo Muslim k hain.

ham zindah hotay hain aur tairay hi naam par ham martay hain. aur teri hi taraf lautna hai<sup>117</sup>

اَللّٰهُمَّ اَنْتَ رَبِّيْ، لَا اِلٰهَ اِلَّا اَنْتَ، خَلَقْتَنِيْ وَاَنَا عَبْدُكَ، وَاَنَا عَلٰى  
عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، اَبُوْءُ  
لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ لَكَ بِذَنْبِيْ، فَاغْفِرْ لِيْ، فَاِنَّهُ لَا يَغْفِرُ  
الدُّنُوْبَ اِلَّا اَنْتَ

*Allaahumma anta rabbi laa ilaaha illaa anta,  
khalaqtanee wa ana 'abduka, wa ana 'alaa 'ahdika  
wa wa'dika mastata'tu, a'ooodhu bika min sharri maa  
sana'tu, aboo-u laka bini'matika 'alaiyya, wa aboo-u  
laka bidhanbee faghfir lee fa innahu laa yaghfirudh  
dhunooba illaa anta*

<sup>117</sup> **Sahih.** Tirmidhi (3391), Abu Dawud (5068), Ibn Majah (3868), Adab al Mufrad by Bukhari (1199, lafz is ke hain), Albani ne ise Sahih kaha hai: Sahiha (262).

Shaam mein ye parhen: اَللّٰهُمَّ بِكَ اَمْسَيْنَا، وَبِكَ اَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ  
نَمُوْتُ، (Allaahumma bika amsainaa wa bika asbahnaa  
wa bika nahyaa wa bika namootu wa ilaikal maseer)

Ham ne tairay hi hukm se shaam ki aur tairay hi hukm se subah ki thi, tairay hi hukm se ham zindah hain aur tera jab hukm ho ga, ham mar jayen ge aur teri hi taraf lautna hai

Ae Allah! Tu hi mera Rab hai tairay siwa koi mabood nahi Tu ne mujhe paida farmaya, aur mein tera bandah hun aur mein apni taaqat ke mutabiq tairay ahed aur waday par qaim hun mein tujh se us cheez ke shar se panah mangta hun jis ka mein ne irtikaab kiya, mein tairay samnay tairay inaam ka iqraar karta hun jo mujh par huwa aur mein apne gunaaho ka iqraar karta hun, lehaza Tu mujhe maaf kardey. waqea yeh hai ke tairay siwa koi gunaaho ko maaf nahi karsaktha <sup>118</sup>

اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ  
وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ  
لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

*Allaahumma innee asbahtu ush hiduka wa ush hidu  
hamalata 'arshika, wa malaa ikataka wajamee'a  
khalqika, annaka antal laahu laa ilaaha illaa anta  
wahdaka laa shareeka laka, wa anna Muhammadan*

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<sup>118</sup> **Sahih** Bukhari (6306, lafz is ke hain), Nasai (5522), Tirmidhi (3393).

Hadees mein isay “Sayyadul istighfaar” kaha gaya hai, aur is ki yeh fazeelat bayan ki gayi hai ke jo subah ya shaam isay parhnay ke baad faut ho jaye, usay jannat naseeb hogi.

*'abduka wa Rasooluka.*

Ae Allah! yaqeenan mein ne aisi haalat mein subah ki<sup>119</sup> ke tujhe, tera arsh uthany walay farishton, tairay (deegar) farishton aur teri tamam makhloog ko is baat par gawah banata hun ke Tu hi Allah hai, tairay siwa koi mabood nahi Tu akela hai, tera koi shareek nahi aur bilaa shuba Mohammad ﷺ tairay bande aur tairay Rasool hain<sup>120</sup>

Mazkoorah kalmaat ko chaar martaba parhen<sup>121</sup>

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ، فَمِنْكَ وَحْدَكَ  
لَا شَرِيكَ لَكَ فَلكَ الْحَمْدُ وَلَكَ الشُّكْرُ

*Allaahumma maa asbaha bee min ni'matin aw bi  
ahadin min khalqika, faminka wahdaka laa shareeka  
laka, falakal hamdu wa lakash shukr*

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<sup>119</sup> Shaam ko khat kasheeda alfaaz ki jaga parhen: اَمْسَيْتُ (amsaytu) "shaam ki"

<sup>120</sup> **Da'eef (weak).** Abu Dawud (5078, lafz is ke hain), Tirmidhi (3501), Albani ne ise Da'eef kaha hai: Da'eefa (1041). Dekhen Endnote 19

<sup>121</sup> **Da'eef (weak).** Abu Dawud (5069, 5078), Adab al Mufrad by Bukhari (1201), Albani ne ise Da'eef kaha hai: Da'eefa (1041). Is ki sanad mein "Abdur Rahman bin Abdul Majeed" ghair maaruf aur "Muslim bin Ziyaad" majhool hai.



Ae Allah! subah ke waqt<sup>122</sup>, mujh par ya teri makhlooq mein se kisi par jo bhi inaaam huwa hai, woh teri hi taraf se hai, Tu akela hai, tera koi shareek nahi, pas tairay hi liye sab tareef hai aur tairay hi liye shukr hai<sup>123</sup>

Darj zail kalmaat teen martaba parhen:

اللَّهُمَّ عَافِنِي فِي بَدَنِي اللَّهُمَّ عَافِنِي فِي سَمْعِي اللَّهُمَّ عَافِنِي فِي بَصَرِي لَا إِلَهَ إِلَّا أَنْتَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ  
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ لَا إِلَهَ إِلَّا أَنْتَ

*Allaahumma 'aafinee fee badanee, Allaahumma 'aafinee fee sam'ee, Allaahumma 'aafinee fee basaree, laa ilaaha illaa anta; Allaahumma innee a'oodhu bika minal kufri, walfaqri, wa a'oodhu bika min 'adhaabil qabri, laa ilaaha illaa anta*

Ae Allah! mujhe mere badan mein aafiat day, ae Allah! mujhe mere kaanon mein aafiat day, ae Allah!

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<sup>122</sup> Shaam ko khat kasheeda alfaaz ki jaga parhen: اَمْسِي (Amsaa), "Shaam ke waqt"

<sup>123</sup> **Da'eef (weak).** Abu Dawud (5073), ad Du'a by Tabraani (306, lafz is ke hain); Albani ne ise Da'eef kaha hai: "Takhreej al Kalim at Tayyib" (26). Dekhen Endnote 20

mujhe meri aankhon mein aafiat day, tairay siwa koi mabood nahi. Ae Allah! yaqeenan mein kufr aur gurbat se teri pannah mein aata hun aur [ae Allah! Yaqeenan] mein azaab e qabr se teri panah mein aata hun, tairay siwa koi mabood nahi <sup>124</sup>

Zail ke kalmaat saat martaba parhen:

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

*Hasbi yallaahu laa ilaaha illaa huwa 'alayhi tawakkaltu wa huwa rabbul 'arshil 'azeem*

Mujhe Allah hi kaafi hai uskay siwa koi mabood nahi. usi par main ne bharosa kiya aur woh arsh azeem ka Rab hai <sup>125</sup>

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي، وَمَالِي، اللَّهُمَّ

<sup>124</sup> **Hasan.** Abu Dawud (5090), Albani ne ise Hasan kaha hai: “Sahih Adab al Mufrad” (page 261). Brackets ke alfaaz asal kitaab mein nahi hain, magar hadees mein mojud hain. Dekhen Endnote 21

<sup>125</sup> **Da’eef (weak).** Abu Dawud (5081, Mawqoof), ‘Amal al yaum wal lailah by Ibn Sunni (71, Marfoo’), Albani ne ise (Mawqoof aur Marfoo’ dono ko) Da’eef kaha hai: Da’eef Targheeb wat Tarheeb (1:19)

اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اَللّٰهُمَّ احْفَظْنِيْ مِنْ بَيْنِ يَدَيَّ،  
وَمِنْ خَلْفِيْ، وَعَنْ يَمِيْنِيْ، وَعَنْ شِمَالِيْ، وَمِنْ فَوْقِيْ، وَاَعُوْذُ  
بِعِظَمَتِكَ اَنْ اُغْتَالَ مِنْ تَحْتِيْ

*Allaahumma innee as-alukal 'afwa wal 'aafiyata fid  
dunyaa wal aakhirati, Allaahumma innee as-alukal  
'afwa wal 'aafiyata fee deene wa dunyaaya wa  
ahlee, wa maalee, Allaahum mastur 'awraatee, wa  
aamin raw'aatee, Allaahum mahfaznee min bayni  
yadayya, wa min khalfee, wa 'an yameenee, wa 'an  
shimaalee, wa min fawqee, wa a'oodhu bi  
'azamatika an ughtaala min tahtee*

[Ae Allah! be shak mein tujh se] duniya aur akhirat mein mafi aur aafiat ka sawal karta hun, ae Allah! be shak mein tujh se apne deen, apni duniya aur apne ahl o maal mein mafi aur aafiat ka sawal karta hun, Ae Allah! mere aibon par parda daal day aur meri ghabrahaton mein aman day. Ae Allah! Tu meri hifazat farma mere samnay se, mere peechay se mere dayen taraf se mere bayen taraf se aur mere oopar se. aur main teri azmat ke sath is baat se panah mangta hun ke nagahan apne neechay se

halaak kiya jaaun<sup>126</sup>

اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ لَا إِلَهَ إِلَّا أَنْتَ رَبَّ كُلِّ شَيْءٍ وَمَلِيكُهُ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّهِ وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ

*Allaahumma faatiras samaawaati wal ardhi 'aalimal ghaibi wash shahaadati, laa ilaaha illaa anta, rabba kulli shai-in wa maleekahu, a'oodhu bika min sharri nafsee wa min sharrish-shaitaani wa shirkihi, wa an aqtarifa 'alaa nafsee soo-an, aw ajurrahu ilaa muslim*

Ae Allah! ae asmano aur zameen ke paida karne walay! ae gayab o haazir ko jannay walay, tairay ilawa koi mabood nahi, har cheez ke Rab aur us ke maalik, mein teri panah mein aata hun apne nafs ke shar se aur shaytan ke shar se aur is ke shirk se aur is baat se ke apne hi khilaaf kisi buraiee ka irtikaab karoon ya usay kisi musalman ki taraf khench

<sup>126</sup> **Sahih.** Abu Dawud (5074, siyaq is ka hai), Ibn Majah (3871, brackets ke alfaz is ke hain), Nasai (5529), Albani ne ise Sahih kaha hai: Ta'leeq "Hidayatur Ruwat" (2:473, no. 2334)

laaun<sup>127</sup>

Yeh kalmaat teen martaba parhen:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي  
السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

*Bismillaah, alladhee laa yadhurru ma'a ismihi shai-un fil ardhi wa laa fis samaa', wa huwas samee'ul 'aleem*

Allah ke naam ke sath jis ke naam ki barkat se koi cheez nuqsaan nahi pohncha sakti, zameen ki ho ya asmano ki aur woh khoob sunney wala, khoob jan-ne wala hai<sup>128</sup>

Yeh kalmaat teen martaba parhen:

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا

*Radheetu billaahi rabban wabil islaami deenan wa bi*

<sup>127</sup> **Sahih.** Tirmidhi (3529, rawi Abdulla bin 'Amr), Albani ne ise Sahih kaha hai: Sahiha (6:623). Dekhen Endnote 22

<sup>128</sup> **Hasan.** Tirmidhi (3388), Abu Dawud (5088), Ibn Majah (3829), Albani ne ise Sahih kaha hai: "Takhreej al Kalimat Tayyib" (23).

Is hadees mein is ki fazeelat yeh bayan hui hai ke : jis ne subah aur shaam isay teen baar parh liya, usay koi cheez nuqsaan nahi pahoncha sakti.

### Muhammadin Nabiyyan

Mein Allah ke sath (us ke) Rab honay par raazi ho gaya, Islam ke sath (us ke) deen honay par aur Mohammad ﷺ ke sath (un ke) Nabi honay par<sup>129</sup>

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ

*Yaa hayyu yaa qayyoomu birahmatika astagheethu aslih lee shaa-nee kullahu wa laa takilnee ilaa nafsee tarfata 'aynin*

Ae zindah javed! ae qaim o daaim! mein teri hi rehmat ke zariye se madad talab karta hun, Tu mera kaam sanwaar day aur aankh jhapkane ke barabar bhi mujhe mere nafs ke supurd na karna<sup>130</sup>

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ فَتَحَهُ وَنَصْرَهُ وَنُوْرَهُ وَبَرَكَتَهُ وَهُدَاهُ وَاَعُوْذُ بِكَ مِنْ شَرِّ

<sup>129</sup> **Da'eef (weak).** Tirmidhi (3389, Rawi Thawban, lafz is ke hain), Abu Dawud (5072, Rawi Khadim e Rasool), Albani ne ise Da'eef kaha hai: Da'eefa (5020). Dekhen Endnote 23

<sup>130</sup> **Hasan.** Mustadrak Haakim (1:545), Albani ne ise Hasan kaha hai: Sahiha (227).

مَا فِيهِ وَشَرٌّ مَا بَعْدَهُ

Asbahnaa wa asbahal mulku lillaahi rabbil 'aalameen, Allaahumma innee as-aluka khayra haadhal yawmi, fathahu wa nasrahu wa noorahu, wa barakatahu, wa hudaahu, wa a'oodhu bika min sharri maa feehi wa sharri maa ba'dahu

Ham ne subah ki<sup>131</sup>, aur Allah Rab alameen ke saaray mulk ne subah ki. ae Allah! mein tujh se is din<sup>132</sup> ki behtari mangta hun aur is ki fatah o nusrat is ka noor is ki barkat aur is ki hidaayat aur mein is din ke shar aur is ke baad ke shar se teri panah chahta hun<sup>133</sup>

أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَ كَلِمَةِ الْإِخْلَاصِ، وَ دِينِ نَبِيِّنَا

<sup>131</sup> Shaam ko khat kasheeda alfaaz ki jaga parhen: أَمْسَيْنَا وَأَمْسَى (amsaynaa wa amsal)

<sup>132</sup> Shaam ko khat kasheeda alfaaz ki jaga parhen: هَذِهِ اللَّيْلَةُ فَتَحَهَا وَنَصَرَهَا وَنُورَهَا وَبَرَكَتَهَا وَهَذَا مَا بَعْدَهَا (haadhil lailati, fathahaa wa nasrahaa wa noorahaa, wa barakatahaa, wa hudaahaa, wa a'oodhu bika min sharri maa feehaa wa sharri maa ba'dahaa)

<sup>133</sup> **Da'eef (weak).** Abu Dawud (5084), Albani ne ise Da'eef kaha hai: Da'eefa (5606).

مُحَمَّدٍ، وَ مِلَّةِ أَيْبِنَا إِبْرَاهِيمَ، حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ  
الْمُشْرِكِينَ

*Asbahnaa 'alaa fitratil Islaami wa 'alaa kalimatil ikhlaasi, wa 'alaa deeni Nabiyyinaa Muhammadin, wa 'alaa millati abeenaa Ibraaheema, haneefan Musliman wa maa kaana minal mushrikeen.*

Ham ne fitrat e Islam, kalima e ikhlaas, aur apne Nabi hazrat Mohammad ﷺ ke deen aur apne baap hazrat Ibrahim ؑ jo yak rukh (aur) farmaan bardaar thay, ki millat par subah ki aur woh mushrikon mein nahi thay<sup>134</sup>

Zail ke kalmaat 100 martaba parhen:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

*Subhaanal laahi wa bi hamdihi*

Mein Allah ki pakizgee bayan karta hun us ki tareef

<sup>134</sup> **Sahih.** Daarimi (2730, lafz is ke hain), Ahmad (3:407), Albani ne ise Sahih kaha hai: Sahiha (2989).

Yeh sirf subah ke azkar mein se hai, baaz riwayaat mein shaam ke waqt ka bhi zikr hai lekin yeh shaz hai. Tafseel ke liye dekhie Shaikh Albani ki "Sahiha" (6:1231)



ke sath<sup>135</sup>

Zail ke kalmaat 10 martaba parhen:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Laa ilaaha illallaahu wahdahu laa shareeka lahu,  
lahul mulku wa lahum hamdu, wa huwa 'alaa kulli  
shay-in qadeer*

Allah ke ilawa koi mabood nahi woh akela hai, us ka  
koi shareek nahi, usi ki badshahat hai aur usi ki  
tareef hai aur woh har cheez par kaamil qudrat  
rakhta hai<sup>136</sup>

Susti ke waqt mazkoorah kalmaat aik martaba bhi  
kahe ja satke hain<sup>137</sup>

<sup>135</sup> **Sahih** Muslim (2692, lafz is ke hain), Abu Dawud (5091), Tirmidhi (3469).

Is hadees mein is ki yeh fazeelat bayan hui hai ke jo shakhs subah o shaam 100 baar isay parhay ga, qayamat ke din is se behtar aamaal wala koi na hoga.

<sup>136</sup> **Sahih**. Ahmad (2:360), Nasai al Kubra (9770), Albani ne ise Shaykhayn (yani Bukhari aur Muslim) ki shart par Sahih kaha hai: Sahiha (6:137). Dekhen Endnote 24

<sup>137</sup> **Sahih**. Abu Dawud (5077), Ibn Majah (3867), Albani ne ise Sahih kaha hai: Ta'leeq "Hidayatur Ruwat" (2:472, no. 2332).  
(agle page par jaari...)

Zail ke kalmaat subah ke waqt 100 martaba parhen:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Laa ilaaha illallaahu wahdahu laa shareeka lahu,  
lahul mulku wa lahul hamdu, wa huwa 'alaa kulli  
shay-in qadeer*

Allah ke ilawa koi mabood nahi woh akela hai, us ka koi shareek nahi, usi ki badshahat hai aur usi ki tareef hai aur woh har cheez par kaamil qudrat rakhta hai<sup>138</sup>

Zail ke kalmaat subah ke waqt teen martaba parhen:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمَدَادَ

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Dekhen Endnote 25

<sup>138</sup> **Sahih** Bukhari (3293), Sahih Muslim (2691).

Is ki fazeelat yeh hai ke jo shakhs din mein 100 baar isay parhay ga usay 10 ghulam azad karne ka sawab miley ga, us ke liye 100 naikian likhi jayen gi, 100 khataien mitayi jayen gi, aur pooray din shaytan se us ki hifazat hogi. Is aakhri baat se mustafaad hota hai ke isay din shuru hotay hi yani subah parhna chahiye taakay pooray din tak shaytan se hifazat hosakay, aur shaam ke azkar se is ka talluq nahi hai

## کَلِمَاتِهِ

*Subhanallaahi wa bihamdihi, 'adada khalqihi, wa ridhaa nafshihi, wa zinata 'arshihi, wa midaada kalimaatihi*

Mein Allah ki pakizgee bayan karta hun us ki tareefon ke sath, us ki makhlooq ki tadaad ke barabar, us ki zaat ki raza ke barabar, us ke arsh ke wazan aur us ke kalmaat ki roshnaai ke barabar<sup>139</sup>

<sup>139</sup> **Sahih** Muslim (2726), Abu Dawud (1503).

Baaz riwayat se mustafaad hota hai ke tasbeeh (*Subhan Allah*) ko mazkoorah har kalma ke sath alag alag teen baar parhna chahiye, is tarah:

سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ  
 سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ  
 سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ  
 سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ

*Subhanallaahi 'adada khalqihi, Subhanallaahi 'adada khalqihi,  
 Subhanallaahi 'adada khalqihi,*

*Subhanallaahi ridhaa nafshihi, Subhanallaahi ridhaa nafshihi,  
 Subhanallaahi ridhaa nafshihi,*

*Subhanallaahi zinata 'arshihi, Subhanallaahi zinata 'arshihi,  
 Subhanallaahi zinata 'arshihi,*

(agle page par jaari...)

Zail ke kalmaat subah ke waqt parhen:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا

*Allaahumma innee as-aluka ‘ilman nafi’an, wa rizqan tayyiban, wa ‘amalan mutaqabbalan*

Ae Allah! be shak mein tujh se nafa dainay walay ilm ka sawal karta hun aur pakeeza rizq ka aur aisay amal ka jo qubool kar liya jaye<sup>140</sup>

Zail ke kalmaat din mein 100 martaba kahen:

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

*Astagh firullaaha wa atoobu ilaihi*

Mein Allah se bakhshish mangta hun aur us ke huzoor tauba karta hun<sup>141</sup>

*Subhanallaahi midaada kalimaatihi, Subhanallaahi midaada kalimaatihi, Subhanallaahi midaada kalimaatihi*

Dekhiye: Nasai (1352), Tirmidhi (3555), Ibn Majah (3808), Albani ne ise Sahih kaha hai: Sahiha (2156).

<sup>140</sup> **Da’eef (weak).** Ibn Majah (925), Albani ne ise Sahih kaha hai: Ta’leeq “Hidayatur Ruwat” (3:35)

Is ka talluq namaz e Fajr ke baad parhne se hai, , dekihye page 72. Riwayat par bahes ke liye dekihye Endtnote 15

<sup>141</sup> **Sahih** Bukhari (6307), Sahih Muslim (2702), Tirmidhi (3259), Ibn Majah (3815)

Zail ke kalmaat shaam ke waqt teen martaba parhen:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

*A'oodhu bi kalimaatil laahit taammaati min sharri maa khalaq*

Mein Allah taala ke mukammal kalmaat ki panah mein aata hun us ki makhlooq ke shar se<sup>142</sup>

Das martaba in alfaaz mein darood parhen:

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ

*Allaahumma salli wa sallim 'alaa Nabiyyinaa Muhammad*

Ae Allah! rehmat nazil farma hamare Nabi Mohammad ﷺ par<sup>143</sup>

<sup>142</sup> **Sahih Muslim** (2709), **Ibn Majah** (3518), **Tirmidhi**, **Tehqeeq** by Dr. Bashaar (5:555, 3604-b), teen martaba **Tirmidhi** ke mutabiq; **Albani** ne ise **Sahih** kaha hai: **Sahih at Targheeb** (1:412).

Is hadees mein is ki fazeelat yeh bayan hui hai ke jo shakhs shaam ko teen martaba yeh kalmaat parh le gaa, us raat usay koi zahrili cheez nuqsan nahi pahuncha sakay gi.

<sup>143</sup> **Da'eef Munqati' (weak disconnected)**. As **Salaatu 'alan Nabi** by **Ibn Abi 'Aasim** (page 48), **Mu'jam al Kabeer** by **Tabraani** (jaisa hai) **Jalaa al Afhaam** mein (page 127), **Albani** ne ise **Da'eef** kaha hai: **Da'eefa** (5788) aur **Da'eef at Targheeb** (1:200). Dekhen (agle page par jaari...)

## 28) Sonay ke waqt ke azkar o duayen

Apni dono hathelion ko ikattha karen, phir ye suraten (Surah Ikhlāas, Surah Falaq, aur Surah Naas) parh kar un par phoonk marain. phir sir, chehray aur jism ke samnay se shuru karte hue taaqat ke mutabiq saaray badan par phairen, is tarah teen martaba karen<sup>144</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ﴾

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Endnote 26

<sup>144</sup> **Sahih** Bukhari (5017), Abu Dawud (5056), Tirmidhi (3402)

*Bismil laahir rahmaanir raheem. Qul huwal laahu ahad. Allaah hus samad. Lam yalid wa lam yoolad. Wa lam yakul lahu kufuwan ahad*

*Bismil laahir rahmaanir raheem. Qul a'oodhu bi rabbil falaq. Min sharri maa khalaq. Wa min sharri ghaasiqin idhaa waqab. Wa min sharrin naffaathaati fil 'uqad. Wa min sharri haasidin idhaa hasad*

*Bismil laahir rahmaanir raheem. Qul a'oodhu bi rabbin naas. Malikin naas. Ilaahin naas. Min sharril was waasil khannaas. Al ladhee yuwas wisu fee sudoorin naas. Minal jinnati wan naas*

Allah taala ke naam se (shuru) jo nihayat meharban, bahot rahem karne wala hai

{Aap keh dijiye ke woh Allah taala aik (hi) hai. Allah taala be niyaz hai. na us se koi paida huwa na woh kisi se paida huwa. aur na koi us ka humsar hai}

Allah taala ke naam se (shuru) jo nihayat meharban, bahot rahem karne wala hai

{Aap keh dijiye! ke mein subah ke Rab ki panah mein aata hun. us cheez ke shar se jo us ne paida ki hai. aur andhera karne walay ke shar se jab woh chup jaye aur un ke shar se jo girhon mein phoonknay wali hain. aur hasad karne walay ke shar se bhi jab woh

hasad kare}

Allah taala ke naam se (shuru) jo nihayat meharban, bahot rahem karne wala hai

{Aap keh dijiye! ke mein logon ke Rab ki panah mein aata hun, logon ke badshah ki, logon ke mabood ki, waswasa daalnay walay shaytan se jo aankhon se oojhal hai, jo logon ke seenon mein waswasa dalta hai, jino mein se aur insanon mein se}

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

(Surah Baqrah: 255)

Allahu laa ilaaha illaa huwal haiyyul qaiyyoom; laa taa-khudhuhu sinatun wa laa nawm; lahu maa fis samaawaati wa maa fil ardh; man dhalladhee yashfa'u 'indahu illaa be idhnih; ya'lamu maa baina aideehim wa maa khalfahum; wa laa yuheetoona bi shai-im min 'ilmihee illaa bi maa shaa-a; wasi'a



*kursiyyuhus samaa waati wal ardha wa laa ya-  
ooduhu hifzuhumaa; wa huwal 'aliyyul 'azeem*

“Allah (woh hai ke) us ke siwa koi mabood nahi, woh zindah javed (aur) qaim o daaim hai usay ongh aati hai na neend usi ka hai jo kuch asmano mein hai aur jo kuch zameen mein hai kon hai woh jo us ke yahaan sifarish kar sakay magar us ki ijazat se? woh jaanta hai jo kuch logon ke samnay hai aur jo kuchh un ke peechay hai, aur woh us ke ilm mein se kisi cheez ka ihata nahi kar saktay magar jis qadar woh khud chahay, us ki kursi ne asmano aur zameen ko ghair rakha hai aur usay un dono ki hifazat nahi thakaati aur woh buland tar nihayat azmat wala hai”<sup>145</sup>

﴿ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ  
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ وَقَالُوا سَمِعْنَا

<sup>145</sup> **Sahih.** Ibn Khuzaymah (2424), Sunan al Kubra by Nasai (10720), Bukhari Ta'leeqan (2311), Albani ne ise Sahih kaha hai: Sahih Targheeb (1:392).

Is hadees mein aayatul kursi parhnay ki yeh fazeelat warid hai ke jo shakhs bistar par letnay se qabl isay parh le, us ke liye Allah ki taraf se aik muhafiz mutayyin kar diya jata hai aur subah tak shaytan us ke qareeb nahi aa sakta

وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ لَا يُكَفِّرُ اللَّهُ نَفْسًا إِلَّا  
 وَسَعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ  
 نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى  
 الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا  
 وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿

(Surah Baqrah: 285-286)

*Aamanar Rasoolu bima unzila ilayhi min rabbihi wal  
 mu-minoona kullun aamana billaahi wa malaa-  
 ikatihi wa kutubihi wa rusulihi laa nufarriqu bayna  
 ahadin min rusulihi wa qaaloo sami'naa wa ata'na  
 ghufuranaka rabbanaa wa ilaykal maseer Laa yukal  
 liful laahu nafsan illaa wus'ahaa lahaa maa kasabat  
 wa 'alayhaa mak tasabat rabbanaa laa tu-  
 aakhidhnaa in naseenaa aw akhta-naa rabbanaa  
 walaa tahmil 'alaynaa isran kamaa hamaltahu 'alal  
 ladheena min qablinaa rabbanaa walaa  
 tuhammilnaa maa laa taqata lanaa bihi w'afu  
 'annaa waghfir lanaa warhamnaa anta mawlaanaa  
 fansurnaa 'alal qawmil kaafireen*

Rasool us hidayat par imaan laaye hain jo un ke Rab  
 ki taraf se un par nazil ki gayi hai aur saaray momin

bhi imaan laaye hain, sab Allah par aur us ke farishton par, aur us ki kitabon par aur us ke Rasoolon par imaan laaye hain, (woh kehte hain) ham us ke Rasoolon mein se kisi aik mein bhi farq nahi karte aur woh kehte hain: ham ne hukm suna aur ita-at ki, ae hamaray Rab! ham teri bakhshish chahtay hain aur hamein teri hi taraf lout kar aana hai, Allah kisi ko is ki bardasht se barh kar takleef nahi deta, kisi shakhs ne jo neki kamaai us ka phal usi ke liye hai aur jo us ne buraiee ki us ka wabaal bhi usi par hai. ae hamaray Rab! agar ham se bhool chook ho jaye to hamari girift na kar, ae hamaray Rab! ham par aisa bojh na daal jo Tu ne ham se pehlay logon par dala tha, ae hamaray Rab! jo bojh ko uthany ki ham mein taaqat nahi woh ham se na uthwa aur ham sab ko dar guzar farma aur hamein bakhshish day aur ham par rahem farma, Tu hi hamara karsaaz hai pas Tu kafiron ke muqablay mein hamari madad farma<sup>146</sup>

بِاسْمِكَ رَبِّ وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكَتَ نَفْسِي

<sup>146</sup> **Sahih** Bukhari (4008), Sahih Muslim (807), Abu Dawud (1397), Tirmidhi (2881), Ibn Majah (1368).

Is hadees mein in ayaat ki yeh fazeelat warid hai ke jo shakhs kisi raat mein inhen parh le ga us ke liye yeh ayaat kaafi hon gi.

فَارْحَمَهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ  
الصَّالِحِينَ

*Bismika rabbi wadha'tu Janbi wa bika arfa'uhu, in amsakta nafsee farhamhaa wa in arsaltahaa fahfazhaa bimaa tahfazu bihi ibaadakas saaliheen*

Ae mere Rab mein ne tairay naam ke sath apna pehlu (bistar par) rakha aur tairay naam ke sath hi usay uthaun ga, lehaza agar Tu meri rooh rok le to is par rahem farmana aur agar Tu usay chor day to is ki aisay hifazat farmana jaisay Tu apne naik bandon ki hifazat farmata hai<sup>147</sup>

اللَّهُمَّ إِنَّكَ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا لَكَ مَمَاتُهَا وَمَحْيَاهَا إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا وَإِنْ أَمَتَّهَا فَاغْفِرْ لَهَا اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ

*Allaahumma innaka khalaqta nafsee wa anta tawaffaahaa, laka mamaatuhaa wa mahyaahaa, in ahyay tahaa fahfazhaa, wa in amat tahaa faghfir*

<sup>147</sup> **Sahih** Bukhari (6320, lafz is ke hain), Sahih Muslim (2741), Abu Dawud (5050), Tirmidhi (3401), Ibn Majah (3874)

Is hadees mein in kalmaat ko parhnay se pehlay yeh taleem hai ke aadmi bistar ko teen baar jhaad le is ke baad mazkoorah kalmaat parhay; teen baar jhaadne wali baat Tirmidhi (3401) mein hai.

*lahaa, allaahumaa innee as-alukal 'aafiyah*

Ae Allah! [beshak] Tu ne meri rooh paida farmai aur Tu hi usay faut kare ga, tairay hi liye (tairay hi qabzay mein) is ki mout aur hayaat hai agar Tu isay zindah rakhay to is ki hifazat farmana aur agar to isay mout day to ise maaf farmana. ae Allah! Bila shuba mein tujh se aafiat ka sawal karta hun<sup>148</sup>

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

*Allaahumma qinee 'adhaabaka yawma tab'athu 'ibaadak*

Ae Allah! mujhe us din ke azaab se bacha jis din Tu apne bandon ko uthaye ga<sup>149</sup>

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

<sup>148</sup> **Sahih** Muslim (2712, siyaq is ka hai), Ahmad (2:79, brackets ke alfaz is ke hain).

<sup>149</sup> **Sahih**. Tirmidhi (3398, lafz is ke hain), Abu Dawud (5045), Albani ne ise Sahih kaha hai: Sahiha (2754).

Abu Dawud (5045) ki hadees e Hafsa mein isay teen baar parhnay ka zikr hai, lekin Allama Albani ne teen baar ke adad ko shaz qarar diya hai. Dekhen: Sahiha (6:587).

Hadees mein is dua ke parhnay ki kefiyat yeh warid hai ke: Nabi ﷺ jab sonay ka iradah farmatay to apne dayen haath ko apne rukhsaar ke neechay rakhtay phir yeh dua parhte.

*Allaahumma bismika amootu wa ahyaa*

Ae Allah! Main tairay naam ke sath hi marta aur zindah hota hun<sup>150</sup>

سُبْحَانَ اللَّهِ, *Subhaan Allaah* (33 martaba), Allah pak hai

اَلْحَمْدُ لِلّٰهِ, *Alhamdu lillaah* (33 martaba), tamam taareefat Allah ke liye hain

اَللّٰهُ اَكْبَرُ, *Allaahu akbar* (34 martaba), Allah sab se bada hai<sup>151</sup>

اَللّٰهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَرَبَّ الْاَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ  
رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوَى وَمُنْزِلَ التَّوْرَةِ  
وَالْإِنْجِيلِ وَالْفُرْقَانِ اَعُوْذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ اَنْتَ آخِذٌ

<sup>150</sup> **Sahih** Bukhari (6314, 6325), Tirmidhi (3417), Alfaz in ke hain; Abu Dawud (5049). Dekhen Endnote 27

<sup>151</sup> **Sahih** Bukhari (3705), Sahih Muslim (2727), Abu Dawud (5062), Tirmidhi (3408).

Is hadees mein in azkar ki yeh fazeelat batayi gayi hai ke agar koi bistar par atay waqt inhen parh le to us ke liye yeh aik khadim se behtar hai

بِنَاصِيَّتِهِ اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ  
 فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ  
 الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ

*Allaahumma rabbas samaawaati sab'i wa rabbal  
 'arshil 'azeem, rabbanaa wa rabba kulli shay-in,  
 faaliqal habbi wannawaa , wa munzilat Tawraati wal  
 Injeeli, wal Furqaan, a'oodhu bika min sharri kulli  
 shay-in anta aakhidhun binaasiyatihi. Allaahumma  
 antal awwalu falaysa qablaka shay-un, wa antal  
 aakhiru falaysa ba'daka shay-un, wa antaz zaahiru  
 falaysa fawqaka shay-un, wa antal baatinu falaysa  
 doonaka shay-un, iqdhi 'annad dayna wa agh ninaa  
 minal faqr*

Ae Allah! [saton] asmano ke Rab! aur zameen ke  
 Rab! aur arsh e azeem ke Rab! ae hamaray aur har  
 cheez ke Rab! ae danay aur guthliyon ko pharnay  
 walay! aur ae Taurat o Injeel aur Furqan (Quran) ko  
 nazil karne walay! mein tujh se har us cheez ke shar  
 se panah mangta hun jis ki peshani ko Tu pakde hue  
 hai. Ae Allah! Tu hi awwal hai, pas tujh se pehlay koi  
 cheez nahi aur Tu hi aakhir hai, pas tairay baad koi  
 cheez nahi aur Tu hi ghalib hai pas tairay oopar koi  
 cheez nahi aur Tu hi batin hai pas tujh se posheeda

koi cheez nahi hai ham se (hamara) qarz ada kar de aur hamein faqr se nikaal kar ghani bana de<sup>152</sup>

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا فَكَمْ مِمَّنْ لَا  
كَافِيَ لَهُ وَلَا مُتَوِي

*Alhamdu lillaahil ladhee at'amanaa wa saqaanaa wa kafaanaa, fa kam mimman laa kaafi lahu wa laa mu-wiya*

Har qism ki tareef us Allah ke liye hai jis ne hamein khilaya aur pilaya aur hamein kaafi hogaya aur hamein thikana diya, (warna) kitney hi aisay log hain jin ki na koi kifayat karne wala hai aur na thikana dainay wala<sup>153</sup>

اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ لَا إِلَهَ إِلَّا أَنْتَ رَبَّ كُلِّ شَيْءٍ وَمَلِكُهُ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّهِ وَأَنْ أَفْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ

<sup>152</sup> **Sahih** Muslim (2713, siyaq is ka hai), Tirmidhi (3481, bracket ka lafz is ka hai), Abu Dawud (5051), Ibn Majah (3873)

<sup>153</sup> **Sahih** Muslim (2715), Abu Dawud (5053), Tirmidhi (3396)



*Allaahumma faatiras samaawaati wal ardhi 'aalimal ghaibi wash shahaadati, laa ilaaha illaa anta, rabba kulli shai-in wa maleekahu, a'oodhu bika min sharri nafsee wa min sharrish-shaitaani wa shirkihi, wa an aqtarifa 'alaa nafsee soo-an, aw ajurrahu ilaa muslim*

Ae Allah! ae asmano aur zameen ke paida karne walay! ae gayab o haazir ko jannay walay, tairay ilawa koi mabood nahi, har cheez ke Rab aur us ke maalik, mein teri panah mein aata hun apne nafs ke shar se aur shaytan ke shar se aur us ke shirk se aur is baat se ke apne hi khilaaf kisi buraiee ka irtikaab karun ya usay kisi musalman ki taraf khench laaun<sup>154</sup>

Surah Sajdah (Surah 32) aur Surah Mulk (Surah 67) parhen.<sup>155</sup>

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَوَجَّهْتُ

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<sup>154</sup> **Sahih.** Tirmidhi (3529, rawi Abdulla bin 'Amr), Albani ne ise Sahih kaha hai, dekhien: Sahiha (6:623). Dekhen Endnote 22

Yeh dua sonay ke waqt se mutaliq nahi hai balkay is ka talluq subah o shaam ki duaaron se hai, jaisa ke pehle is mauzu ke tahet yeh dua guzar chuki hai, dekihye page 88

<sup>155</sup> **Sahih.** Tirmidhi (3404, 2892), Sunan al Kubra by Nasai (10474), Albani ne ise Sahih kaha hai: Sahiha (585). Dekhen Endnote 28

وَجْهِهِ إِلَيْكَ، وَالْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ  
وَلَا مَنَاجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ  
الَّذِي أَرْسَلْتَ

*Allaahumma aslamtu nafsee ilaika wa fauwadhtu  
amree ilaika, wa wajjahtu wajhee ilaika wa alja-tu  
zahree ilaika, raghbatan wa rahbatan ilaika. Laa  
malja-a wa laa manjaa minka illaa ilaika. Aamantu  
bi kitabikal ladhee anzalta; wa Nabiyyikal ladhee  
arsalt*

Ae Allah! mein neh apna nafs tairay tabay kar diya  
aur apna maamla tujhye saunp diya aur mein neh  
apna chehra teri taraf mutwajjah kiya aur apni pusht  
teri taraf jhukai (sawab mein) raghbat karte hue aur  
(tairay azaab se) dartay hue tairay bargaah ke siwa  
koi panah gaah hai na jaye nijaat, mein teri is kitaab  
par imaan laya jisay Tu neh nazil farmaya aur tairay  
is Nabi par jisay Tu neh (hamari taraf) bheja<sup>156</sup>

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<sup>156</sup> **Sahih** Bukhari (6313, 6311, 6315, lafz 6313 ke hain),  
Sahih Muslim (2710), Abu Dawud (5046), Tirmidhi (3574),  
Ibn Majah (3876)

Is hadees mein yeh bhi bayan hai ke jab tum sonay chalo to namaz  
ki tarah wazu karlo phir dayen karwat let kar mazkoorah kalmaat  
(agle page par jaari...)

## 29) Raat ko karvat badalty waqt ki dua

لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ، رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا  
بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ

*Laa ilaaha illallaahul waahidul qahhaar, rabbus samaawaati wal 'ardhi wa maa bayna humal 'azeezul ghaffaar*

Allah ke siwa koi mabood nahi, woh yaktaa hai, zabardast hai, Rab hai asmano aur zameen ka aur (un ka) jo kuch un dono ke darmiyan hai. bahot ghalib bahot bakhsnay wala hai<sup>157</sup>

## 30) Raat ko karvat badalty waqt ki dua

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ  
هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ

*A'oodhu bi kalimaatil laahit taammah min ghadhabihi wa 'iqaabihi wa sharri 'ibaadihi, wa min*

parho. Agay bayan hai ke agar isi haalat mein faut hogaye to fitrat par mout waqay hogi.

<sup>157</sup> **Sahih.** Ibn Hibban (5530), Sunan al Kubra by Nasai (7641), Haakim (1:540), Albani ne ise Sahih kaha hai: Sahiha (2066).

*hamazaatish shayaateeni wa an yahdhuroon*

Mein Allah ke mukammal kalmaat ke zariye se panah mangta hun us ki narazi aur us ki saza aur us ke bandon ke shar aur shaitano ke waswasa daalnay (gunaaho par ubhaarne aur uksanay) se aur is baat se ke woh (shaytan) mere paas ayen (aur mujhe behkayen)<sup>158</sup>

### 31) Accha ya bura khwaab aaye ya achanak aankh khul jaye to kya karen?

Teen dafaa apne baaen taraf thooken<sup>159</sup>

Bura khwaab aaye to shaytan aur apne is khwaab ki buraiee se teen dafaa Allah ki panah mangel<sup>160</sup>

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<sup>158</sup> **Hasan Li Ghairihi (Hasan dusri riwayaton ki madad se).** Ahmad (4:57, lafz is ke hain), Musannaf Ibn Abi Shayba Tahqeeq Shathari (25145, rawi Waleed), Sunan al Kubra by Nasai (10533), 'Amal al yaum wal lailah by Nasai (765), Radd 'alal Jahmiyyah by Daarmi (page 175), ad Du'a by Tabraani (page 333, rawi Abdullah bin 'Amr), Albani ne ise Hasan kaha hai: Sahiha (264). Dekhen Endnote 29

<sup>159</sup> **Sahih** Bukhari (6995), Sahih Muslim (2261), Abu Dawud (5021), Tirmidhi (2277), Ibn Majah (3909)

<sup>160</sup> **Sahih** Muslim (2262), Abu Dawud (5022), Ibn Majah (3908, rawi Jabir), Sunan al Kubra by Nasai (10664, rawi Abu Qatada)

Apne mehboob logon ke siwa kisi ko woh khwaab na batayen<sup>161</sup>

Jis pehlu letey hon usay badal den<sup>162</sup>

Agar chahain to uth kar namaz parhen<sup>163</sup>

### 32) Qunoot e Witr ki duayen

اَللّٰهُمَّ اهْدِنِيْ فِىْمَنْ هَدَيْتَ، وَعَافِنِيْ فِىْمَنْ عَافَيْتَ، وَتَوَلَّيْنِيْ  
فِىْمَنْ تَوَلَّيْتَ، وَبَارِكْ لِيْ فِىْمَا اَعْطَيْتَ، وَقِنِيْ شَرَّ مَا قَضَيْتَ،  
فَاِنَّكَ تَقْضِىْ وَلَا يُقْضٰى عَلَيْكَ، وَاِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، وَلَا  
يَعْزُ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

*Allaahum mahdinee feeman hadait, wa 'aafinee  
feeman 'aafait, wa tawallanee feeman tawallait, wa  
barik lee feemaa a'tait, wa qinee sharra maa  
qadhait, fa innaka taqdhee wa laa yuqdhaa 'alaik,  
wa innahu laa yadhillu man waalait, wa laa ya 'izzu*

<sup>161</sup> **Sahih** Muslim (2263), Abu Dawud (5019), Tirmidhi (2270), Sunan al Kubra by Nasai (10672)

<sup>162</sup> **Sahih** Muslim (2262), Abu Dawud (5022), Ibn Majah (3908), Sunan al Kubra by Nasai (7606)

<sup>163</sup> **Sahih** Bukhari (7017), Sahih Muslim (2263), Abu Dawud (5019), Tirmidhi (2280), Ibn Majah (3906)

*man 'aadait tabaarakta rabbanaa wa ta 'aalait*

Ae Allah! Tu mujhe hidayat day kar un mein (daakhil kar) jinhen Tu ne hidayat di aur mujhe aafiat day kar un mein (shaamil kar) jinhen Tu ne aafiat di aur meri sarparasti farma un logon mein jin ki Tu ne sarparasti farmai aur mere liye un cheezon mein barkat farma jo Tu ne ataa kee aur mujhe un faislon ke shar se bacha jo Tu ne kiye is liye ke Tu hi faislay karta hai aur tairay (faislay ke) khilaaf koi faisla nahi ho sakta. waqea yeh hai ke woh zaleel nahi ho sakta jis ka Tu dost ban jaye [aur woh muazziz nahi ho sakta jis se Tu dushmani kare] ae hamaray Rab! Tu bahot babarkat aur nihayat buland hai<sup>164</sup>

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ  
وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى  
نَفْسِكَ

*Allaahumma innee a'oodhu bi ridhaaka min sakhatika wa bi mu 'aafaatika min 'uqoobatika, wa*

<sup>164</sup> **Sahih.** Tirmidhi (464, siyaq is ka hai), Abu Dawud (1425), Nasai (1746), Ibn Majah (1178), Sunan al Kubra by Bayhaqi Indian print (2:209, brackets ka izafa is ka hai), Albani ne ise Sahih kaha hai: Asl Sifatus Salaah (3:973). Dekhen Endnote 30

*a'oodhu bika minka laa uhsee thana-an 'alayka, anta kamaa athnayta 'alaa nafsik*

Ae Allah! mein panah mangta hun teri raza ke zariye se teri narazi se aur teri mafi ke zariye se teri saza se aur mein panah mangta hun tairay zariye se tujh se, mein teri tareef nahi kar sakta Tu usi tarah hai jaisay Tu ne khud apne aap ki tareef ki<sup>165</sup>

اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ،  
نَرْجُو رَحْمَتَكَ، وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحَقٌ.  
اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ، وَنَسْتَغْفِرُكَ، وَنُشِي عَلَيْكَ الْخَيْرَ، وَلَا  
نَكْفُرُكَ، وَنُؤْمِنُ بِكَ وَنَخْضَعُ لَكَ، وَنَخْلَعُ مَنْ يَكْفُرُكَ

*Allaahumma iyyaa ka na'budu, wa laka nusallee wa nasjudu, wa ilayka nas'aa wa nahfidu, narjoo rahmataka, wa nakhshaa 'adhaabaka, innaa 'adhaabaka bil kaafireena mulhaq. Allaahumma innaa nasta'eenuka, wa nastaghfiruka, wa nuthnee 'alaykal khayr, wa laa nakfuruka, wa nu-minu bika, wa nakhdha'u laka, wa nakhla'u man yakfuruk*

<sup>165</sup> **Sahih.** Abu Dawud (1427), Tirmidhi (3566), Nasai (1747), Ibn Majah (1179), Albani ne ise Sahih kaha hai: Sahih Abu Dawud (5:169, 1282)

Ae Allah! ham teri hi ibadat karte aur tairay hi liye namaz parhte aur sajda karte hain aur teri hi taraf koshish aur jaldi karte hain aur teri rehmat ki ummeed rakhtay hain aur ham tairay sakht azaab se dartay hain yaqeenan tera azaab kafiron ko milnay wala hai. Ae Allah! be shak ham tujh se madad talab karte hain aur bakhshish mangte hain aur teri tareef karte hain aur ham teri nashukri nahi karte aur ham tujh par imaan laata hain aur ham tairay liye aajizi ikhtiyar karte hain aur ham is se alaheda hotay hain jo teri nafarmani karte hain<sup>166</sup>


### 33) Witar se salaam phairnay ke baad ki dua

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

*Subhaanal malikil quddoos*

Pak hai badshah bahot pakeeza

Yeh kalmaat teen dafaa parhen. Teesri dafaa ba

<sup>166</sup> **Sahih Mawqoof (Sahabi ka qaul, Nabi ﷺ ka nahi).** Sunan al Kubra by Bayhaqi, Indian Print (2:211), Bayhaqi ne is ki sanad ko Sahih kaha hai; Albani ne ise Sahih kaha hai: Irwaa' (2:171). Ye du'a 'Umar Farooq  se namaz e Fajr mein parhna manqool hai yani Qanoot e nazela se mutalliq hai.



aawaz e buland kahen, aawaz ko lamba bhi karen<sup>167</sup>

Aakhir mein aap 第 yeh bhi parhte:

رَبِّ الْمَلَائِكَةِ وَالرُّوحِ

*Rabbil malaa-ikati warrooh*

Farishton aur rooh (Jibreel amin) ka Rab<sup>168</sup>

### 34) Fikr mandi aur gham se nijaat ki duayen

اَللّٰهُمَّ اِنِّىْ عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ اَمَتِكَ، نَاصِيَتِيْ بِيَدِكَ، مَاضٍ  
فِيْ حُكْمِكَ، عَدْلٌ فِيْ قَضَاؤِكَ، اَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ،  
سَمَّيْتَ بِهِ نَفْسَكَ، اَوْ اَنْزَلْتَهُ فِيْ كِتَابِكَ، اَوْ عَلَّمْتَهُ اَحَدًا مِنْ  
خَلْقِكَ، اَوْ اسْتَأْثَرْتَ بِهِ فِيْ عِلْمِ الْغَيْبِ عِنْدَكَ، اَنْ تَجْعَلَ  
الْقُرْآنَ رَيِّعَ قَلْبِيْ، وَنُوْرَ صَدْرِىْ، وَجَلَاءَ حُزْنِيْ وَذَهَابَ هَمِّىْ

<sup>167</sup> **Sahih.** Nasai (1699, 1732, lafz is ke hain), Abu Dawud (1430), Albani ne ise Sahih kaha hai: Sahih Abu Dawud (1284)

<sup>168</sup> **Sahih.** Daarqutni Tahqeeq by Arnaut (2:355, no. 1660), Sunan al Kubra by Bayhaqi, Indian Print (3:40), Mu'jam al Awsat (8115), aur in ke paas ek aur version hai.

*Allaahumma innee ‘abduka ibn ‘abdika ibn amatika, naasiyati bi yadika, maadhin fiyya hukmuka, ‘adlun fiyya qadhaa-uka, as-aluka bi kulli ismin huwa laka sammayta bihi nafsaka aw anzaltahu fee kitaabika aw ‘allamtahu ahadan min khalqika aw ista-tharta bihi fee ‘ilmil ghaybi ‘indak an taj’alal Qur’aana rabee’a qalbee wa noora sadree wa jalaa-a huznee wa dhahaaba hammee*

Ae Allah! mein tera bandah hun tairay bande ka beta hun, tairi hi kaneez ka beta hun. meri peshani tairay hi haath mein hai, mujh mein tera hi hukm jari o saari hai, mere baray mein tera faisla mabni bar insaaf hai, mein tairay har is khaas naam ke zariye se tujh se darkhwast karta hun jo Tu ne khud apna naam rakha hai ya usay apni kitaab mein nazil farmaya hai ya apni makhloq mein se kisi ko sikhaya hai ya Tu ne usay ilm e ghaib mein apne paas (rakhnay ko) khaas kiya hai, (mein darkhwast karta hun) ke Tu Quran Majeed mere dil ki bahaar bana de aur mere seenay ka noor, mere gamon ka ialaj aur meri fikron ka tariyaaq bana de <sup>169</sup>

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<sup>169</sup> **Sahih.** Ahmad (1:452, lafz is ke hain), Ibn Hibban (972), Haakim Indian print (1:509), Albani ne ise Sahih kaha hai: Sahiha (199). Dekhen Endnote 31

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ،  
وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدِّينِ، وَغَلَبَةِ الرِّجَالِ

*Allaahumma innee a'oodhu bika minal hammi wal hazani, wal 'ajzi wal kasali, wal bukhli wal jubni, wa dhala'id dayni wa ghalabatir rijaal*

Ae Allah! mein panah chahta hun tairay zariye se pareshani aur gham se aajiz ho jane aur kahili se buzdili aur bukhli se, qarz ke bojh aur logon ke tasallut se<sup>170</sup>

### 35) Be qarari aur izterab ke waqt ki duayen

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ  
الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ ، وَرَبُّ الْأَرْضِ، وَرَبُّ  
الْعَرْشِ الْكَرِيمِ

*Laa ilaaha illal laahu rabbul 'arshil 'azeem, Laa ilaaha illal laahu rabbus samaawaati wa rabbul*

<sup>170</sup> **Sahih** Bukhari (6363, lafz is ke hain), Sahih Muslim (2706), Abu Dawud (1540), Tirmidhi (3484), Nasai (5450).

*ardh, wa rabbul 'arshil kareem*

Allah ke siwa koi mabood nahi (woh) bahot azmat wala hai, bada burdbar hai, Allah ke siwa koi mabood nahi (jo) arsh azeem ka Rab hai, Allah ke siwa koi mabood nahi (jo) asmano aur zameenon ka Rab hai aur arsh kareem ka Rab hai<sup>171</sup>

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ  
لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ

*Allaahumma rahmataka arjoo fa laa takilnee ilaa nafsee tarfata 'ayn wa aslih lee shaa-ni kullahu laa ilaaha illaa ant*

Ae Allah! mein teri rehmat hi ki ummeed rakhta hun pas Tu aankh jhapkane ke barabar bhi mujhe mere apne nafs ke supurd na karna aur mere liye mere sab kaam sanwaar day tere siwa koi mabood nahi<sup>172</sup>

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

<sup>171</sup> **Sahih** Bukhari (6346), Sahih Muslim (2730), Tirmidhi (3435), Ibn Majah (3883)

<sup>172</sup> **Hasan**. Abu Dawud (5090, lafz is ke hain), Ahmad (5:42), Ibn Hibban (970), Albani ne ise Hasan kaha hai: Takhreej al Kalimat Tayyib (page 118). Dekhen Endnote 21

*Laa ilaaha illaa anta subhaanaka innee kuntu minaz zaalimeen*

Tairay siwa koi mabood nahi Tu pak hai yaqeenan mein zaalimon mein se hun<sup>173</sup>

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

*Allaahu Allaahu rabbee laa ushriku bihi shai-an*

Allah, Allah mera Rab hai, mein us ke sath kisi ko shareek nahi thehrata<sup>174</sup>

### 36) Dushman aur sahib e saltanat se mlitay waqt ki duayen

اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَنَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ

*Allaahumma innaa naj'aluka fee nuhoorihim wa na'oodhu bika min shuroorihim*

Ae Allah! ham tujhe hi un ke muqablay mein karte hain aur un ki shararaton se teri panah mein atay

<sup>173</sup> **Sahih.** Tirmidhi (3505), Haakim (1:505), Albani ne ise Sahih kaha hai: Takhreej al Kalimat Tayyib (123), aur Sahiha (1744)

<sup>174</sup> **Sahih.** Abu Dawud (1525), Ibn Majah (3882), Albani ne ise Sahih kaha hai: Sahih Abu Dawud (5:255, no. 1364), aur Sahiha (2755)

hain<sup>175</sup>

اللَّهُمَّ أَنْتَ عَضْدِي وَ أَنْتَ نَصِيرِي بِكَ أَحُولُ وَبِكَ أَصُولُ وَبِكَ  
أُقَاتِلُ

*Allaahumma anta 'adhudee wa anta naseeree, bika  
ahoolu, wa bika asoolu, wa bika uqaatil*

Ae Allah! Tu hi mera baazu hai aur [Tu hi] mera  
madad gaar hai, teri hi tofiq se mein chalta phirta  
aur teri hi madad se hamla karta hun aur tairay sath  
hi (dushman se) ladta hun<sup>176</sup>

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

*Hasbunal laahu wa ni'mal wakeel*

Hamein Allah hi kaafi hai aur woh behtareen karsaaz  
hai<sup>177</sup>

<sup>175</sup> **Sahih.** Abu Dawud (1537), Haakim (2:142, unhon ne ise Sahih kaha, aur Dhahabi ne ittefaq kiya), Ibn Hibban (4765), Musnad ar Ruwyani (461), Albani ne ise Sahih kaha hai: Sahih Abu Dawud (5:263, no. 1375). Dekhen Endnote 32

<sup>176</sup> **Sahih.** Abu Dawud (2632, siyaq is ka hai), Tirmidhi (3584, brackets mein izafa is ka hai), Ibn Hibban (4761), Albani ne ise Sahih kaha hai: Sahih Abu Dawud (7:383, no. 2366). Dekhen Endnote 33

<sup>177</sup> **Sahih** Bukhari (4563), Sunan Kubra by Nasai (10364), Tawakkal  
(agle page par jaari...)

### 37) Badshah ke zulm se khauf ki duayen

اَللّٰهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ، وَرَبَّ الْعَرْشِ الْعَظِيْمِ، كُنْ لِيْ  
جَارًا مِنْ فُلَانٍ بِنِ فُلَانٍ، وَأَحْزَابِهِ مِنْ خَلَائِقِكَ؛ اَنْ يَفْرُطَ عَلَيَّ  
اَحَدٌ مِنْهُمْ اَوْ يَطْغَى، عَزَّ جَارُكَ، وَجَلَّ ثَنَاؤُكَ، وَلَا اِلٰهَ اِلَّا اَنْتَ

*Allaahumma rabbas samaawaatis sab'i, wa rabbal  
'arshil 'azeem, kun lee jaaran min fulaan bin fulaan,  
wa ahzaabihi min khalaai-iqika, an yafruta 'alayya  
ahadun minhum aw yatghaa, 'azza jaaruka, wa jalla  
thanaa-uka, wa laa ilaaha illaa ant*

Ae Allah saton asmano ke Rab, aur arsh e azeem ke Rab! Tu mera -fulan bin fulan<sup>178</sup> se aur us ke girohon se jo bhi teri makhlooq mein se hain- panah dainay wala ban ja, is baat se ke un mein se koi ek shakhs bhi mujh par ziyadti ya sar kashi kare. teri panah mazboot hai, aur teri tareef azeem hai aur tairay siwa koi mabood nahi<sup>179</sup>

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'alallaah by Ibn Abu Dunya (31). Dekhen Endnote 34

<sup>178</sup> Khat kasheeda alfaz ki jaga us zalim ka naam len.

<sup>179</sup> **Sahih.** Adab al Mufrad by Bukhari (707, lafz is ke hain), Musannaf Ibn Abi Shayba with Tahqeeq Shathari (31134), Albani ne ise Sahih kaha hai: Sahih Adab al Mufrad (page 263).

Zail ke kalmaat teen martaba parhen:

اللَّهُ أَكْبَرُ ، اللَّهُ أَعَزُّ مِنْ خَلْقِهِ جَمِيعًا ، اللَّهُ أَعَزُّ مِمَّا أَخَافُ  
وَأَحْذَرُ ، أَعُوذُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ ، الْمُمْسِكُ السَّمَاوَاتِ  
السَّبْعَ أَنْ يَقَعْنَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ، مِنْ شَرِّ عَبْدِكَ فُلَانٍ  
وَجُنُودِهِ وَاتَّبَاعِهِ وَأَشْيَاعِهِ مِنَ الْجِنَّ وَالْإِنْسِ ، اَللّٰهُمَّ كُنْ لِي  
جَارًا مِنْ شَرِّهِمْ ، جَلَّ ثَنَاؤُكَ ، وَعَزَّ جَارُكَ ، وَتَبَارَكَ اسْمُكَ ،  
وَلَا إِلَهَ غَيْرُكَ

*Allaahu Akbar, Allahu a'azzu min khalqihi jamee'an,  
Allaahu a'azzu mimmaa akhaafu wa ahdharu,  
a'oodhu billaahil ladhee laa ilaaha illaa huwa, al  
mumsikis samaawaatis sab'i an yaqa'na 'alal 'ardhi  
illaa bi idhnihi, min sharri 'abdika fulaan, wa  
junoodihi wa atbaa'ihii wa ashyaa'ihii, minal jinni wal  
ins, Allaahumma kun lee jaaran min sharrihim, jalla  
thanaa-uka wa 'azza jaaruka, wa tabaara kasmuka,  
wa laa ilaaha ghayruk*

Allah sab se bada hai, Allah apni tamam makhlooq se ziyada zor aawar ghalbe wala hai. Allah un se kahin ziyada taaqat wala hai jin se mein khauf khata aur darta hun, mein us Allah ki panah mein aata hun jis



ke siwa koi mabood nahi, jo saton asmanon ko zamin par giranay se rokay hue hai magar us ki ijazat se (gir sakte hain) tairay fulan bande<sup>178</sup> ke shar se, us ke lashkaron ke shar se, us ke paio karon aur us ke sathiyon ke shar se khwaah jino se hon ya insanon se, ae Allah! to un ke shar se mera pusht panah ban ja, teri tareef azeem hai aur teri panah mazboot hai aur tera naam bahot babarkat hai aur tairay siwa koi mabood nahi<sup>180</sup>

### 38) Dushman ke liye bad dua

اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، اللَّهُمَّ اهْزِمِ الْأَحْزَابَ،  
اللَّهُمَّ اهْزِمْهُمْ وَزَلِّلْهُمْ

*Allaahumma munzilal kitaab, saree'al hisaab, ihzimil ahzaab, Allaahumma ihzimhum wa zalzilhum*

Ae Allah! kitaab ko nazil karne walay, jald hisaab lainay walay (mukhalif) girohon ko shikast se dochar farma, ae Allah! unhen shikast day aur unhen hila kar rakh day<sup>181</sup>

<sup>180</sup> **Sahih.** Adab al Mufrad by Bukhari (708, lafz is ke hain), Musannaf Ibn Abi Shayba Tahqeeq Ash Shathari (31136), Albani ne ise Sahih kaha hai: Sahih Adab al Mufrad (page 264).

<sup>181</sup> **Sahih** Bukhari (2933, lafz is ke hain), Sahih Muslim (1742),  
(agle page par jaari...)

### 39) Logon ke shar se daren to yeh dua mangel

اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ

*Allaahum mak finee him bi maa shi-ta*

Ae Allah! Tu mujhe un se kaafi hoja, jis tarah Tu chahay<sup>182</sup>

### 40) Jisay imaan mein shak ho jaye woh kya kare?

Allah taala ki panah mangay<sup>183</sup>

Us cheez ya kaam se ruk jaye jis mein shak ho<sup>184</sup>, phir yeh kalmaat kahe: آمَنْتُ بِاللَّهِ وَرُسُلِهِ (Aamantu billaahi wa rusulihi) mein Allah aur us ke Rasoolon par imaan laya<sup>185</sup>

Us ke baad Allah taala ka yeh farmaan parhay:

Abu Dawud (2361), Tirmidhi (1678), Ibn Majah (2796)

<sup>182</sup> **Sahih** Muslim (3005), Ahmad (6:17)

<sup>183</sup> **Sahih** Bukhari (3276), Sahih Muslim (134), Abu Dawud (4722)

<sup>184</sup> **Sahih** Bukhari (3276), Sahih Muslim (134)

<sup>185</sup> **Sahih** Muslim (134), Musnad Ahmad Maimanah Print (2:331, lafz is ke hain), Abu Dawud (4721)

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

(Surah Hadeed: 3)

*Huwal awwalu wal aakhiru waz zaahiru wal baatinu  
wa huwa bi kulli shay-in 'aleem*

Wohi Awwal hai, wohi Aakhir hai, wohi Zaahir hai,  
wohi Baatin hai aur woh har cheez ko khoob jaanta  
hai<sup>186</sup>

### 41) Qarz se nijaat ki duayen

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

*Allaahum mak finee bi halaalika 'an haraamika, wa  
aghninee bi fadhlika 'am man siwaak*

Ae Allah! Tu mujhe apne halal ke sath apni haraam  
(kardah) cheezon se kaafi hoja aur mujhe apne fazl  
se, apne maasiwa se be niyaz kar day<sup>187</sup>

<sup>186</sup> **Hasan.** Abu Dawud (5110), Al Mukhtarah Lidh Dhiyaa' (10:420), Tafseer ibn Abu Haatim (6:1985). Albani ne ise Sahih kaha hai: "Takhreej al Kalimat Tayyib" (136)

<sup>187</sup> **Hasan.** Tirmidhi (3563), Musnad Ahmad Maimanah Print (1:153). Albani ne ise Hasan kaha hai: in Sahiha (266). Dekhen Endnote 35

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ اَلْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ،  
وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدِّينِ، وَغَلَبَةِ الرِّجَالِ

*Allaahumma innee a'oodhu bika minal hammi wal hazani, wal 'ajzi wal kasali, wal bukhli wal jubni, wa dhala'id dayni wa ghalabatir rijaal*

Ae Allah! yaqeenan mein teri panah mein aata hun pareshani aur gham se aajiz ho jane aur kahili se, buzdili aur bukhli se aur qarz ke bojh aur logon ke tasallut se<sup>188</sup>

## 42) Quran aur namaz mein waswasay se bachao ki dua

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ (A'oodhu billaahi minash shaytaanir rajeem) Mein Allah ki panah mein aata hun shaytan mardood se. Yeh dua parh kar apni bayen janib teen martaba thook den<sup>189</sup>

<sup>188</sup> **Sahih** Bukhari (6363, lafz is ke hain), Sahih Muslim (2706), Abu Dawud (1540), Tirmidhi (3484), Nasai (5450).

<sup>189</sup> **Sahih** Muslim (2203), Musnad Ahmad Maimanah Print (4:216)

Is hadees ka pas e manzar yeh hai ke Uthman bin Abul 'Aas ؓ ne Nabi ﷺ ke samnay namaz mein apne waswasa ka zikr kiya aur Nabi ﷺ ne inhen yeh taleem di; Uthman bin Abul 'Aas ؓ kehte  
(agle page par jaari...)

### 43) Mushkilat ke hal ki dua

اَللّٰهُمَّ لَا سَهْلَ اِلَّا مَا جَعَلْتَهُ سَهْلًا وَاَنْتَ تَجْعَلُ الْحَزْنَ اِذَا شِئْتَ سَهْلًا

*Allaahumma laa sahla illaa maa ja'altahu sahla wa anta taj'alul hazna idhaa shi-ta sahla*

Ae Allah! koi kaam aasaan nahi magar wohi jisay Tu aasaan kar day aur Tu mushkil kaam jab chahay aasaan kar deta hai<sup>190</sup>

### 44) Gunah kar baithen to kya kahen aur kya karen?

Jo shakhs koi gunah kar baithe to woh acchi tarah wazu kare, phir khada hokar do rak-at namaz parhay Allah taala se mafi mangay to Allah taala usay maaf kar deta hai<sup>191</sup>

hain ke phir main ne is par amal kiya to Allah ne mujh se yeh cheez dur kar di.

<sup>190</sup> **Sahih.** 'Amal al yaum wal lailah by Ibn Sunni (351, lafz is ke hain), Ibn Hibban (974). Albani ne ise Sahih kaha hai: Sahiha (2886)

<sup>191</sup> **Sahih.** Abu Dawud (1521), Tirmidhi (406), Ibn Majah (1395). Albani ne ise Hasan kaha hai: Sahih Abu Dawud (5:252, no. 1361)

## 45) Shaytan kab bhagta hai?

Shaytan se Allah ki panah mangi jaye tab<sup>192</sup>

Jab azaan ho<sup>193</sup>

Masnoon azkar aur Quran ki qiraat karen tab<sup>194</sup>

<sup>192</sup> Surah Mu'minoon: 97-98; Nez woh tamam ahadees jin mein mukhtalif mawaqay se shaytani waswason se bachney ke liye isteyaza ki taleem di gayi un se bhi aik umumi mas'ala nikalta hai ke har tarah ke shaytani waswasa ka aik ilaaj isteyaza hay hai.

<sup>193</sup> Sahih Bukhari (608) aur Sahih Muslim (389) waghera ki ahadees se yeh saabit hai ke namaz ke liye jo azaan di jati hai is se shaytan bhagta hai, lekin kya ghair namaz wali azaan se bhi shaytan bhagta hai? Yeh mohtaaj e daleel hai, balkay namaz ke ilawa mahez shaytan bhaganay ke liye azaan dena hi fi nafsahi saabit nahi. Dekhen Endnote 36

<sup>194</sup> Sahih hadees hai ke gharon ko qabristan na banao, jis ghar mein Surah Baqra ki tilawat hoti hai us ghar se shaytan bhagta hai (Sahih Muslim 780). Darj zail cheezon ke ehtemaam se bhi shaytan bhagta hai:

Subah o shaam ke azkar, sonay aur bedar honay ke azkar, ghar mein daakhil honay aur nikalney ki duayen, masjid mein daakhil honay aur nikalnay ki duayen, is ke ilawa deegar tamam masnun azkaar, maslan sotay waqt aayatul kursi aur Surah Baqra ki aakhri do aayaat ki tilawat, isi tarah jis ne din mein 100 baar لَا إِلَهَ إِلَّا اللَّهُ

وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (Laa ilaaha illallaahu wahdahu laa shareeka lahu, lahul mulku wa lahul hamdu, wa huwa 'alaa kulli shay-in qadeer) kaha us din woh (agle page par jaari...)

## 46) Tadbeer ulat jane par be basi ki dua

قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ

*Qaddaral laahu wa maa shaa-a fa'ala*

Allah ne muqaddar farmaya aur us ne jo chaha kiya<sup>195</sup>

## 47) Naw maulood ki mubarak baadi aur is ka jawab

بَارَكَ اللَّهُ لَكَ فِي الْمَوْهُوبِ لَكَ، وَشَكَرْتَ الْوَاهِبَ، وَبَلَغَ أَشُدَّهُ، وَرَزَقْتَ بِرَّهُ

*Baarakal laahu laka fil mawhoobi laka, wa shakartal waahiba , wa balagha ashuddahu, wa ruziqta birrahu*

Allah tumahray liye is bacchay mein barkat day jo tumhe ataa kiya gaya hai aur tum ataa karne walay ka shukr karo aur (yeh baccha) apni jawani ki

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shaytan se mehfooz rahay ga; (dekihiye footnote 138). Isi tarah (namazon ki) azaanen bhi shaytan ko bhagati hain.

<sup>195</sup> **Sahih** Muslim (2664). Mukammal hadees ke liye dekhien Endnote 37

quwaton ko pohnche aur tumhe is ka husn e sulook naseeb ho<sup>196</sup>

Mubarak bad sunney wala jawab dete hue kahe:

بَارَكَ اللَّهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَزَاكَ اللَّهُ خَيْرًا، وَرَزَقَكَ اللَّهُ  
مِثْلَهُ، وَأَجْزَلَ ثَوَابَكَ

*Baarakal laahu laka wa baaraka 'alayka, wa jazaakal laahu khayran, wa razaqakal laahu mithlahu, wa ajzala thawaabak*

Allah taala tumahray liye barkat day aur tum par barkat farmaiye aur Allah tumhe bahot behtar badla day aur Allah tumhe is jaisa ataa farmaiye aur tumhara sawab bahot ziyada kare<sup>197</sup>

### 48) Bacchon ko Allah ki panah mein dainay ki dua

Rasool Allah ﷺ Hasan aur Husayn ؑ ko in alfaaz ke sath Allah ki panah mein dete:

<sup>196</sup> **Da'eef Maqtoo' (weak aur disconnected).** Al adhkaar an Nawawiyya by Nawawi (1:363). Dekhen Endnote 38

<sup>197</sup> Yeh Imam Nawawi ka khud ka qoul hai, dekhen Al adhkaar an Nawawiyya by Nawawi (1:363)



أَعِيذُ كَمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ  
عَيْنٍ لَآمَّةٍ

*U'eedhu kumaa bi kalimaatil laahit taammati, min  
kulli shaitaanin wa haammah, wa min kulli 'aynin  
laammah*

Mein tum dono ko Allah taala ke mukammal kalmaat  
ki panah mein deta hun har shaytan aur zahreeley  
janwar se aur har lag jane wali nazar se<sup>198</sup>

### 49) Bimar pursi ke waqt mareez ke liye duayen

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

*Laa ba-sa, tahooren in shaa Allah*

Koi harj nahi agar Allah ne chaha to yeh bimari  
(gunaaho se) pak karne wali hai<sup>199</sup>

Zail ke kalmaat saat martaba parhen:

<sup>198</sup> **Sahih** Bukhari (3371), Abu Dawud (4737), Tirmidhi (2060), Alfaz  
Abu Dawud aur Tirmidhi ke hain; Ibn Majah (3525). Dekhen  
Endnote 39

<sup>199</sup> **Sahih** Bukhari (3616)

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ

*As-alul laahal 'azeema rabbal 'arshil 'azeemi, an yashfiyak*

Mein sawal karta hun badi azmat walay Allah se jo arsh azeem ka Rab hai ke woh tumhe shifa ataa farmaye<sup>200</sup>

### 50) Bimar pursi ki fazilat

Nabi Kareem ﷺ ne farmaya: Jab koi aadmi apne musalman bhai ki bimar pursi ke liye jata hai to woh bethnay tak jannat ke mewon mein chalta hai. jab woh baithta hai to rehmat usay dhaanp leti hai. agar subah ka waqt ho to shaam tak sattar hazaar farishtay us ke liye dua karte rehtay hain aur agar shaam ka waqt ho to subah tak sattar hazaar farishtay us ke liye dua karte rehtay hain<sup>201</sup>

<sup>200</sup> **Sahih.** Abu Dawud (3106), Tirmidhi (2083), Albani ne ise Sahih kaha hai: Sahih Abu Dawud (8:423, no. 2719).

Is hadees mein is dua ki yeh fazeelat warid hai ke jo shakhs kisi aisay mareez ke paas isay parhay ga, jis ki mout ka waqt abhi na aaya ho to Allah usay shifa day day ga.

<sup>201</sup> **Sahih.** Abu Dawud (3098), Tirmidhi (969), Ibn Majah (1442), Musnad Ahmad Maimanah Print (1:81, lafz is ke hain), Albani ne ise Sahih kaha hai: Sahiha (1367). Dekhen Endnote 40

## 51) Zindagi se na umid mareez ki duayen

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاَلْحَقْنِيْ بِالرَّفِيقِ الْاَعْلٰى

*Allaahum maghfir lee, war hamnee, wa al hiqnee bir rafeeqil a'la*

Ae Allah mujhe maaf farma, mujh par rahem farma aur mujhe Rafeeq e Aala ke sath mila day<sup>202</sup>

Nabi kareem ﷺ wafaat ke waqt apne haath pani mein daal kar apne chehra mubarak par phertey aur yeh dua parhte thay: لَا إِلَهَ إِلَّا اللَّهُ، إِنَّ لِلْمَوْتِ سَكْرَاتٍ (Laa ilaaha illal laahu, inna lil mawti sakaraat) Allah ke siwa koi mabood nahi yaqeenan mout ki kayi sakhtiyen hain<sup>203</sup>

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ . لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ . لَا إِلَهَ إِلَّا اللَّهُ  
وَحْدَهُ لَا شَرِيكَ لَهُ . لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ . لَا  
إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

<sup>202</sup> **Sahih** Bukhari (5674), Sahih Muslim (2444), Tirmidhi (3496), Ibn Majah (1619).

<sup>203</sup> **Sahih** Bukhari (4449)

*Laa ilaaha illallaah, wallaahu akbar, Laa ilaaha illallaah, wahdahu, Laa ilaaha illallaah, wahdahu laa shareeka lahu, Laa ilaaha illallaah, lahul mulku wa lahul hamdu, Laa ilaaha illallaahu, wa laa hawla wa laa quwwata illaa billaah*

Allah ke siwa koi mabood nahi, Allah sab se bada hai, Allah ke siwa koi mabood nahi woh akela hai, Allah ke siwa koi mabood nahi woh akela hai us ka koi shareek nahi, Allah ke siwa koi mabood nahi, usi ki badshahat hai aur usi ke liye har tareef hai, Allah ke siwa koi mabood nahi, gunah se bachney ki himmat hai na neki karne ki taqat magar Allah ki tofiq hi se<sup>204</sup>

## 52) Qareebul maut ko talqeen karne ka hukm

Jis ka aakhri kalaam “ لَا إِلَهَ إِلَّا اللَّهُ (Laa ilaaha illallaah) “Allah ke siwa koi mabood nahi” ho woh jannat mein jaye ga<sup>205</sup>

<sup>204</sup> **Sahih.** Tirmidhi (3430, lafz is ke hain), Ibn Majah (3794), Albani ne ise Sahih kaha hai: Sahiha (1390). Dekhen Endnote 41

<sup>205</sup> **Sahih.** Abu Dawud (3116), Musnad Bazzar (2626), Albani ne ise Sahih kaha hai: Ta’leeq “Hidayatur Ruwat” (2:188, no. 1564)

### 53) Museebat ke waqt nemul badal mangnay ki dua

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

*Innaa lillaahi wa innaa ilayhi raaji'oon, Allaahum ma-jurni fee museebatee wa akhlif lee khayran minhaa*

Yaqeenan ham Allah hi ki milkiat hain aur ham usi ki taraf lout kar jane walay hain ae Allah! mujhe mere sadme mein ajr day aur mujhe badlay mein is se ziyada behtar day<sup>206</sup>

### 54) Mayyat ki ankhen band karte waqt ki dua

اللَّهُمَّ اغْفِرْ لِفُلَانٍ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقْبِهِ فِي الْغَائِبِينَ وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ وَافْسَحْ لَهُ فِي قَبْرِهِ . وَنَوِّرْ لَهُ فِيهِ

<sup>206</sup> Sahih Muslim (918, lafz is ke hain), Abu Dawud (3119)

*Allaahum maghfir li Fulan warfa' darajatahu fil mahdiyyeena, wakhluflu fee 'aqibihi fil ghaabireena, waghfir lanaa wa lahu yaa rabbal 'aalameena, wafsa lahu fee qabrihi wa nawwir lahu feehi*

Ae Allah! fulan shakhs<sup>207</sup> ko maaf farma aur hidaayat yafta logon mein is ka darja buland farma aur is ke baad is ke peechay reh jane walon mein is ka jaanasheen ban aur hamein aur isay maaf farma! ae Rabbul alameen! aur is ke liye is ki qabr mein kushadgi farma aur is ke liye is mein roshni kardey<sup>208</sup>

### 55) Namaz e janaza ki duayen

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ  
مُذْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا  
نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ  
وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ  
مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ

*Allaahum maghfir lahu, warhamhu, wa 'aafihi, wa'fu*

<sup>207</sup> Khat kasheeda lafz ki jaga mayyat ka naam len.

<sup>208</sup> Sahih Muslim (920, lafz is ke hain), Abu Dawud (3118)

*'anhu, wa akrim nuzulahu, wa wassi' mudkhalahu, waghsilhu bil maa-i wath thalji wal baradi, wa naqqihi minal khataayaa, kamaa naqqaytath thawbal abyadha minad danasi, wa abdilhu daaran khairan min daarihi, wa ahlal khairan min ahlihi, wa zawjan khairan min zawjihi, wa adkhillul Jannata, wa a'idh hu min 'adhaabil qabri, wa 'adhaabin naar*

Ae Allah! isay bakhsh day, is par rahem farma aur isay aafiat day, is se dar guzar farma is ki maheman nawazi acchi kar aur is ki qabr farakh kardey aur isay pani, barf aur olon ke sath ghusl de, aur isay gunaaho se saaf kardey jaisay Tu ne safaid kapday ko mael kuchail se saaf kardiya hai aur isay badlay mein aisa ghar day jo is ke ghar se ziyada behtar ho aur ghar walay jo is ke ghar walon se ziyada behtar hon aur biwi jo is ki biwi se ziyada behtar ho aur isay jannat mein daakhil farma aur qabr ke azaab [aur aag ke azaab] se bacha<sup>209</sup>

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا  
وَذَكِّرْنَا وَأُنْثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَخِيهِ عَلَى الْإِسْلَامِ وَمَنْ

<sup>209</sup> **Sahih** Muslim (963, lafz is ke hain), Ibn Majah (1500), Sunan Kubra by Nasai (1983, brackets ke lafz is ke hain, ye alfaz Muslim mein bhi hain lekin rawi ko is mein shak hai), Tirmidhi (1025)

تَوَفِّيْتُهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيْمَانِ اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهُ وَلَا تُضِلَّنَا  
بَعْدَهُ

*Allaahum maghfir li hayyinaa wa mayyitinaa, wa shaahidinaa wa ghaa-ibina, wa sagheerinaa wa kabeerinaa, wa dhakarinaa wa unthaanaa, Allaahumma laa tahrimnaa ajrahu wa laa tudhillanaa ba'dahu*

Ae Allah! hamaray zindah aur faut shuda ko hamaray haazir aur gayab ko, hamaray chotey aur baray ko, hamaray mard aur hamari aurton ko maaf farmade, ya ilahi! ham mein se jisay Tu zindah rakhay, usay Islam par zindah rakh aur ham mein se jisay Tu faut kare, usay iman par faut kar. Ae Allah! hamein is (maiyyat) ke ajr se mahroom na karna aur hamein is ke baad gumraah na karna<sup>210</sup>

اَللّٰهُمَّ اِنَّ فُلَانًا بَنَ فُلَانٍ فِيْ ذِمَّتِكَ وَحَبْلٍ جِوَارِكَ فَقِهِ مِنْ فِتْنَةٍ  
الْقَبْرِ وَعَذَابِ النَّارِ وَاَنْتَ اَهْلُ الْوَفَاءِ وَالْحَقِّ فَاعْفِرْ لَهُ وَاَرْحَمْهُ

<sup>210</sup> **Sahih.** Abu Dawud (3201), Ibn Majah (1498, lafz is ke hain), Tirmidhi (1024), Nasai (1986), Sunan al Kubra by Bayhaqi, Indian Print (4:41), Albani ne ise Sahih kaha hai: Ahkaamul Janaa-iz (page 124). Dekhen Endnote 42



إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

*Allaahumma inna fulaan bin fulaan fee dhimma tika wa habli jiwaarika faqihi min fitnatil qabri wa 'adhaabin naari wa anta ahlul wafaa-i wal haqqi faghfir lahu war hamhu innaka antal ghafoorur raheem*

Ae Allah! be shak fulan bin fulan<sup>211</sup> tairay zimmay aur teri panah mein hai, pas Tu isay fitna e qabr aur aag ke azaab se bacha aur Tu wafa aur haq wala hai pas Tu isay maaf farma aur is par rahem farma, yaqeenan Tu bahot ziyada maaf karne wala nihayat rahem karne wala hai<sup>212</sup>

اللَّهُمَّ عَبْدُكَ ، وَابْنُ أَمَتِكَ احْتَاجُ إِلَى رَحْمَتِكَ ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ ، وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ

*Allaahumma 'abduka wabnu amatikah taaja ilaa*

<sup>211</sup> Khat kasheeda lafz ki jaga mayyat ka naam len.

<sup>212</sup> **Sahih.** Ibn Majah (1499, lafz is ke hain), Abu Dawud (3202), Awsat by Ibn Mundhir (5:441, Waleed ne samaa e musalsal ki sarahat kardi hai); Albani ne ise Sahih kaha hai: Ahkaamul Janaa-iz (page 125).

*rahmatika, wa anta ghaniyyun 'an 'adhaabihi, in kaana muhsinan fazid fee ihsaanihi, wa in kaana musee-an fatajaawaz 'anhu*

Ae Allah! tera bandah (yeh) teri kaneez ka beta, teri rehmat ka mohtaaj ho gaya hai aur Tu isay azaab dainay se be niyaz hai, agar yeh naik tha to is ki nekiyon mein izafah farma aur agar gunah gaar tha to is ki buraiyon se dar guzar kar<sup>213</sup>

### 56) Bacchay ki namaz e janaza ki duayen

اللَّهُمَّ أَعِذْهُ مِنْ عَذَابِ الْقَبْرِ

*Allaahumma a'idh hu min 'adhaabil qabri*

Ae Allah! isay qabr ke azaab se bacha<sup>214</sup>

<sup>213</sup> **Hasan.** Mustadrak Haakim (1:359, lafz is ke hain), al Aahaad wal Mathaani by ibn Abu 'Aasim (444), Albani aur Haakim ne ise Sahih kaha hai aur Dhahabi ne ittefaq kiya hai; Dekhiye Shaikh Albani ki Ahkaamul Janaa-iz (page 125). Dekhen Endnote 43

<sup>214</sup> **Sahih Mawqoof (Sahabi ka qaul, Nabi ﷺ ka nahi).** Mu'atta Maalik, Tahqeeq by Abdul Baaqi (1:228, lafz is ke hain), Musannaf Ibn Abi Shayba, Tahqeeq Ash Shathari (1689).

Is riwayat mein hai ke Sa'eed bin Musayyib farmatay hain ke, mein ne Abu Hurayra رضي الله عنه ke peechay aik aisay bacchay ki namaz e janaza parhi, jis ne abhi koi khataa na ki thi to Abu Hurayra رضي الله عنه ne dua mein yeh kalmaat parhay. Yeh dua baday logon ke janazay (agle page par jaari...)

Agar darj zail kalmaat parhen to bhi behtar hai:

اللَّهُمَّ اجْعَلْهُ فَرَطًا وَذُخْرًا لَوَالِدَيْهِ، وَشَفِيعًا مُجَابًا، اللَّهُمَّ ثَقِّلْ بِهِ مَوَازِينَهُمَا، وَأَعْظِمْ بِهِ أَجُورَهُمَا، وَالْحَقُّهُ بِصَالِحِ الْمُؤْمِنِينَ، وَاجْعَلْهُ فِي كَفَالَةِ إِبْرَاهِيمَ، وَقِهِ بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، اللَّهُمَّ اغْفِرْ لَأَسْلَافِنَا، وَأَفْرَاطِنَا، وَمَنْ سَبَقَنَا بِالْإِيمَانِ

*Allaahum maj'alhu faratan wa dhukhran li waalidayhi, wa shafee'an mujaaban. Allaahumma thaqqil bihi mawaazeena humaa wa a'zim bihi ujoora humaa, wa alhiqhu bi saalihil mu-mineena, waj'alhu fee kafaalati Ibraaheema, waqihi birahmatika 'adhaabal jaheemi, wa abdilhu daaran khayran min daarihi, wa ahlan khayran min ahlihi, Allaahum maghfir li aslaafinaa, wa afraatinaa wa man sabaqanaa bil eemaan*

Ilahi! isay meer e manzil aur apne walidain ke liye zakheera banade aur (un ke liye) aisa sifarshi banade jis ki sifarish qubool ho. Ae Allah! is ki wajah se un dono ki tarazuwen bhaari kardey aur is ki wajah se

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mein bhi aik taweel dua ke sath parhna saabit hai; See page 138

un ke ajr ziyada kardey aur isay saleh mominin ke sath milade aur isay Ibrahim ؑ ki kifalat mein kardey aur isay apni rehmat ke sath dozakh ke azaab se bacha aur isay badlay mein (aisa) ghar day jo is ke ghar se behtar ho aur ghar wale jo is ke ghar walon se ziyada behtar hon, ae Allah un logon ko bakhshish day jo hamaray paish ro, hamaray meer e saman hain aur (unhein) jo imaan ke sath ham se pehlay guzar gae<sup>215</sup>

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَسَلَفًا وَذُخْرًا

*Allaahum maj'alhu lanaa faratan wa salafan wa dhukhran*

Ae Allah! isay hamaray liye meer e manzil paish ro aur zakheera e akhirat banade<sup>216</sup>

### 57) Taaziyat ke waqt yeh kalmaat kahen

إِنَّ لِلّٰهِ مَا أَخَذَ وَلَهُ مَا أُعْطِيَ وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى

<sup>215</sup> Yeh koi hadees nahi hai, baaz ahl e ilm ka mahez apna qoul hai, zahir hai ke is ki koi sharai hesiyat nahi hai.

<sup>216</sup> **Hasan Mawqoof (Sahabi ka qaul, Nabi ﷺ ka nahi).** Sunan al Kubra by Bayhaqi, Indian Print (4:9), Albani ne ise Hasan kaha hai: Ahkaamul Janaa-iz (page 161). Dekhen Endnote 44

*Inna lillaahi maa akhadha wa lahu maa a'taa wa kullu shay-in 'indah bi ajalim musammaa*

Yaqeenan Allah hi ka hai jo us ne le liya aur usi ka hai jo us ne diya. Aur us ke paas har cheez waqt e muqarrara ke sath hai<sup>217</sup>

Yeh kehna ke baad lawahiqeen ko sabr karne aur sawab ki umeed rakhna ki talqeen karni chahiye

Yeh dua bhi dena behtar hai

أَعْظَمَ اللَّهُ أَجْرَكَ وَأَحْسَنَ عَزَاكَ وَغَفَرَ لِمَيِّتِكَ

*A'zamal laahu ajraka, wa ahsana 'azaa-aka wa ghafara limayyitik*

Allah taala tera ajr bharhaye aur tumhen achay tareeqay se tasalli day aur tumhare faut shuda ko maaf kare<sup>218</sup>

## 58) Mayyat qabr mein utaartay waqt ki dua

<sup>217</sup> **Sahih** Bukhari (7377), Sahih Muslim (923) lafz dono ke hain; Abu Dawud (3125), Nasai (1868), Ibn Majah (1588). Dekhen Endnote 45

<sup>218</sup> Yeh koi hadees nahi hai, baaz ahl e ilm ka mahez apna qoul hai, zahir hai ke is ki koi sharai hesiyat nahi hai.

بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ

*Bismil laahi wa 'alaa sunnati Rasoolil laahi*

Allah ke naam ke sath aur Rasool Allah ﷺ ki sunnat ke mutabiq (tumhen dafn karte hain)<sup>219</sup>

### 59) Mayyat dafn karne ke baad ki dua

اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ثَبِّتْهُ

*Allaahum maghfir lahu Allaahumma thabbithu*

Ae Allah! isay maaf farma, Ae Allah isay saabit qadam rakh<sup>220</sup>

<sup>219</sup> **Sahih.** Abu Dawud (3213, lafz is ke hain), Tirmidhi (1046), Ibn Majah (1550), Sahih Ibn Hibban (3109), Sunan Kubra by Nasai (10861), Albani ne ise Sahih kaha hai: Irwaa' (3:197, no. 747).

Ibn Majah, Ibn Hibban aur kai riwayat mein بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ (Bismil laahi wa 'alaa millati Rasoolil laahi) ke alfaaz hain, jabkay Tirmidhi ki riwayat mein dono saigon ka aik sath zikr hai. Is riwayat ko marfoo aur moqoof bayan karne mein ruwat ka ikhtilaf hai, Nasai waghera ne isay moqoofan hi riwayat kiya hai, aur aksar muhaddiseen ki raye yehi hai ke yeh riwayat moqoof hi hai, jabkay baaz muhaddisen ne marfoo riwayat ko bhi durust mana hai. Allama Albani ki bhi yehi raye hai (Irwaa 747).

<sup>220</sup> Yeh hadees ke alfaaz nahi hain balkay ek hadees ke mafhoom ke mutabiq muallif ne yeh alfaaz darj kiye hain. Dekhen (agle page par jaari...)

## 60) Ziyarat e quboor ki dua

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِنْ  
شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا  
وَالْمُسْتَأْخِرِينَ أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

*Assalaamu 'alaykum ahlad diyaari, minal mu-  
mineena wal muslimina, wa innaa in shaa Allaahu  
lalaahiqoon wa yarhamul laahul mustaqdimeena  
minnaa walmusta-khireena as-alullaaha lanaa wa  
lakumul 'aafiyah*

In gharon (qabron) ke momin aur musalman makeeno! tum par salaam ho [aur bilaa shuba agar Allah ne chaha to ham bhi tum se zaroor milnay walay hain.] [aur ham mein se pehlay janay walon par aur baad mein janay walon par Allah rahem farmaiye.] Mein Allah se apne aur tumahray liye aafiat ka sawal karta hun<sup>221</sup>

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Endnote 46

<sup>221</sup> **Sahih** Muslim (975, , siyaq is ka hai); Sahih Muslim (974a, pehle brackets mein izafa is ka hai); Sahih Muslim (974b, dusre brackets mein izafa is ka hai); Nasai (2040); Ibn Majah (1547)

## 61) Aandhi ki duayen

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ خَیْرَهَا، وَاَعُوْذُ بِكَ مِنْ شَرِّهَا

*Allaahumma innee as-aluka khayrahaa, wa a'oodhu bika min sharrihaa*

Ae Allah! mein tujh se is ki bhalai ka sawal karta hun aur is ke shar se teri panah mein aata hun<sup>222</sup>

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ خَیْرَهَا وَخَیْرَ مَا فِیْهَا وَخَیْرَ مَا اُرْسِلْتُ بِهٖ  
وَاَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِیْهَا وَشَرِّ مَا اُرْسِلْتُ بِهٖ

*Allaahumma innee as-aluka khairahaa wa khaira maa feehaa, wa khaira maa ursilat bihi, wa a'oodhu bika min sharrihaa wa sharri maa feehaa, wa sharri maa ursilat bihi*

Ae Allah! mein tujh se is ki bhalai ka sawal karta hun, aur is cheez ki bhalai ka jo is mein hai aur is cheez ki bhalai ka jis ke sath isay bheja gaya hai aur mein is ke shar se teri panah mein aata hun aur is cheez ke shar se jo is mein hai aur is cheez ke shar se jis ke sath

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<sup>222</sup> Yeh hadees ke alfaaz nahi hain balkay ek hadees ke mafhoom ke mutabiq muallif ne yeh alfaaz darj kiye hain. Dekhen Endnote 47



isay bheja gaya hai<sup>223</sup>

## 62) Baadal garajne ki dua

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ

*Subhaanal ladhee yusabbihur ra'du bi hamdihi wal malaa-ikatu min kheefatihi*

Pak hai woh zaat jis ki tareef ke sath yeh garaj tasbeeh parhti hai aur farishtay us ke dar se tasbeeh karte hain<sup>224</sup>

## 63) Qahet saali se bachaao aur barish ki duayen

اَللّٰهُمَّ اسْقِنَا غَيْثًا مُّغِيثًا مَّرِيئًا مَّرِيْعًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ  
آجِلٍ

<sup>223</sup> **Sahih** Muslim (899, lafz is ke hain), Abu Dawud (5099), Tirmidhi (3449)

<sup>224</sup> **Sahih Mawqoof** (Sahabi ka qaul, Nabi ﷺ ka nahi). Mu'atta Malik Riwayah Abu Mus'ab Zuhri (2:171, no. 2094); Mu'atta Bi Riwaayah ath Thamaniya, Tahqeeq by Salim al Hilali (4:525); Adab al Mufrad by Bukhari, Tahqeeq by Abdul Baaqi (723). Albani ne ise Sahih kaha hai: "Takhreej al Kalimat Tayyib" (156). Dekhen Endnote 48

*Allaahum masqinaa ghaythan mugheethan maree-an maree'an, naafi'an ghayra dhaarrin, 'aajilan ghayra aajilin*

Ae Allah! Tu hamein aisi barish se sairaab kar jo madadgaar, khushgawar, sarsabz karne wali (aur) mufeed ho, nuqsan da na ho, jald ho, na ke der se anay wali<sup>225</sup>

اللَّهُمَّ اغْنِنَا، اللَّهُمَّ اغْنِنَا، اللَّهُمَّ اغْنِنَا

*Allaahumma aghithnaa, Allaahumma aghithnaa, Allaahumma aghithnaa*

Ae Allah! hamein barish day, Ae Allah! hamein barish day, Ae Allah! hamein barish day<sup>226</sup>

اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ وَانْشُرْ رَحْمَتَكَ وَأَخِي بَلَدَكَ الْمَيِّتَ

*Allaahum masqi 'ibaadaka, wa bahaa-imaka, wanshur rahmataka, wa ahyi baladakal mayyit*

Ae Allah! apne bandon aur chopaiyon ko pani pila, apni rehmat phela day aur apne murda shaher ko

<sup>225</sup> **Sahih.** Abu Dawud (1169), Albani ne ise Sahih kaha hai: Sahih Abu Dawud (4:333, no. 1060)

<sup>226</sup> **Sahih** Bukhari (1014), Sahih Muslim (897), lafz dono ke hain. Nasai (1518)

zindah kardey<sup>227</sup>

### 64) Barish dekh kar kya kaha jaye

اَللّٰهُمَّ صَيِّبًا نَافِعًا

*Allaahumma sayyiban nafi'aa*

Ae Allah! (is) barish ko faida mand bana<sup>228</sup>

### 65) Barish ke baad ki dua

مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ

*Mutirnaa bi fadhli laahi wa rahmatih*

Ham Allah ke fazl aur is ki rehmat ke sath barish se nawaze gaye<sup>229</sup>

### 66) Barish zaroorat se ziyada hojaye to kya kaha jaye

<sup>227</sup> **Hasan.** Abu Dawud (1176); Albani ne is ki sanad ko Hasan kaha hai: Sahih Abu Dawud (4:340, no. 1067). Dekhen Endnote 49

<sup>228</sup> **Sahih** Bukhari (1032, lafz is ke hain), Abu Dawud (5099), Nasai (1523), Ibn Majah (3889)

<sup>229</sup> **Sahih** Bukhari (846), Sahih Muslim (71), Abu Dawud (3906)

اَللّٰهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اَللّٰهُمَّ عَلَيَ الْاَكَامِ وَالظَّرَابِ وَبُطُوْنِ  
الْاَوْدِيَةِ وَمَنَايَتِ الشَّجَرِ

*Allaahumma hawaa laynaa walaa ‘alaynaa,  
Allaahumma ‘alal aakaami waz ziraabi wa butoonil  
awdiyati wa manaabitish shajar*

Ae Allah! hamaray ird gird barish barsa, ham par na barsa, Ae Allah! (is barish ko Tu) teelon par, paharon ki chotiyon par, wadiyon ke darmiyan aur darakhton ke ugnay ki jaghon par (barsa)<sup>230</sup>

### 67) Chaand dekhna ki dua

اَللّٰهُمَّ اِهْلُهُ عَلَيْنَا بِالْاَمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ رَبِّيْ وَرَبُّكَ  
اللّٰهُ

*Allaahumma ahillahu ‘alaynaa bil amni wal eemaan,  
was salaamati wal islaam, rabbee wa rabbukallaah*

Ae Allah! To isay aman, imaan, salamti, Islam ke sath ham par tuloo farma, hamara aur tumhara Rab Allah

<sup>230</sup> **Sahih** Bukhari (1014), Sahih Muslim (897), lafz dono ke hain.  
Abu Dawud (1174), Nasai (1504)

hai<sup>231</sup>

## 68) Roza iftaar karte waqt ki duayen

ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ

*Dhahabaz zama-u wabtallatil 'urooqu, wa thabatal ajru inshaa Allaah*

Pyaas chali gayi, ragein tar ho gain aur agar Allah ne chaha to ajr saabit hogaya<sup>232</sup>

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ أَنْ تَغْفِرَ لِي

*Allaahumma innee as-aluka bi rahmatikal latee wasi'at kulla shay-in an taghfir lee*

<sup>231</sup> **Hasan Li Ghairihi (Hasan dusri riwayaton ki madad se).** Mustadrak Haakim Indian print (4:285, lafz is ke hain), Tirmidhi (3451, rawi Talha), Daarimi (1729, rawi Ibn Umar), Albani ne ise Hasan kaha hai: Sahiha (1816). Tafseel ke liye dekhiye "Anwar un Nasiha" (Taa 3451). Dekhen Endnote 50

<sup>232</sup> **Hasan.** Abu Dawud (2357), Mustadrak Haakim Indian print (1:422), Albani ne ise Hasan kaha hai: 'Irwaa (4:39, no. 920)

Is dua ko iftaar ke baad parhna chahiye jaisa ke alfaaz ke maani dalalat karte hain. Shaikh Shamsul Haq Azimabadi رحمته likhte hain: "Ayyu ba'dal iftaar" yani Nabi ﷺ ye dua iftaar ke baad parhte the. ('Awnul Ma'bood 6:345).

Aur Iftaar shuru karte waqt بِسْمِ اللَّهِ (Bismillaah) hi kehna chahiye.

Ae Allah! be shak mein tujh se teri rehmat ke zariye se sawal karta hun jis (rehmat) ne har cheez ko gher rakha hai ke to mujhe bakhsh day<sup>233</sup>

### 69) Khana khanay se pehlay ki dua

Rasool Allah ﷺ ka farmaan hai: jab tum mein se koi shakhs khana khanay lagey to usay بِسْمِ اللَّهِ (Bismillaah) ‘Allah ke naam ke sath, khana shuru karta hun’ kehna chahiye. Aur agar shuru mein bhool jaye to usay بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ (Bismillaah fee awwalihi wa aakhirih) ‘Allah ke naam ke sath is ke shuru aur is ke aakhir mein’<sup>234</sup>

Rasool Allah ﷺ ka farman hai: Jisay Allah taala ne khana khilaya usay yeh kehna chahiye: اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ (Allaahumma baarik lanaa feehi

<sup>233</sup> **Da’eef Jiddan (extremely weak).** Ibn Majah (1753), Mustadrak Haakim Indian print (1:422), Albani ne ise Da’eef kaha hai: ‘Irwaa (4:41, no. 921). Dekhen Endnote 51

<sup>234</sup> **Sahih.** Tirmidhi (1858, lafz is ke hain), Abu Dawud (3767), Ibn Majah (3264, rawiya ‘Aayesha), Sahih Ibn Hibban (5213, rawi Ibn Mas’ood), Musnad Abu Ya’la Mawsili (7153, rawiya the woman), Albani ne ise Sahih kaha hai: ‘Irwaa (7:24, no. 1965). Dekhen Endnote 52

*wa at'imnaa khayran minh*) 'Ae Allah! hamaray liye is (khanay) mein barkat day aur hamein is se ziyada behtar khana khila'. Jisay Allah taala doodh pilaaye usay kehna chahiye: **اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ**  
*(Allaahumma baarik lanaa feehi wa zidnaa minhu)*  
 Ae Allah! hamaray liye is mein barkat daal aur hamein is se ziyada day<sup>235</sup>

## 70) Khana khanay se farigh honay ki duayen

**اَلْحَمْدُ لِلّٰهِ الَّذِي اَطْعَمَنِيْ هَذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّيْ وَلَا قُوَّةٍ**

*Alhamdu lillaahal ladhee at'amanee haadhaa wa razaqaneehi min ghairi hawlin minnee, wa laa quwwatin*

Har qism ki tareef Allah ke liye hai jis ne yeh khana mujhe khilaya aur mujhe yeh (khana) ataa kiya baghair meri kisi taaqat ke aur baghair meri kisi

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<sup>235</sup> **Da'eef (weak).** Abu Dawud (3730), Tirmidhi (3455), Ibn Majah (3322), Albani ne ise Hasan kaha hai: Sahiha (2320). Dekhen Endnote 53

quwat ke<sup>236</sup>

الْحَمْدُ لِلَّهِ كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ، وَلَا مُوَدَّعٍ وَلَا  
مُسْتَغْنَى عَنْهُ، رَبَّنَا

*Alhamdu lillaahi katheeran taiyyiban mubaarakan  
feehi ghaira makfiy walaa muwadda'in walaa  
mustaghna 'anhu rabbanaa*

Har qism ki tareef Allah hi ke liye hai bahot pakeeza aur is mein barkat daali gayi hai na (yeh khana) kifayat kiya gaya, (yani jo kuch khaya woh ma baad ke liye kaafi nahi, balkay teri nematain barabar ho rahee hain aur woh kabhi khatam honay wali nahi ke mazed ki zaroorat na rahay) aur na isay widaa kiya gaya (yeh widaa “rukhsat karne, chorney” se hai yani yeh hamara aakhri khana nahi hai balkay jab tak zindagi hai khatay rahen ge) aur na is se be niyaz huwa ja sakta hai, ae hamaray Rab<sup>237</sup>

## 71) Maheman ki maizban ke liye dua

<sup>236</sup> **Hasan.** Tirmidhi (3458), Ibn Majah (3285), lafz dono ke hain; Abu Dawud (4023), Albani ne ise Hasan kaha hai: ‘Irwa’ (7:48, no. 1989).

<sup>237</sup> **Sahih** Bukhari (5458), Abu Dawud (3849), lafz dono ke hain; Ibn Majah (3284), Tirmidhi (3456).



اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَاَرْحَمْهُمْ

*Allaahumma baarik lahum fee maa razaqtahum  
waghfir lahum warhamhum*

Ae Allah! un ke liye un cheezon mein barkat ataa  
farma jo Tu ne un ko deen, aur unhen maaf farma  
aur un par rahem farma<sup>238</sup>

## 72) Khilane ya pilane wale ke liye dua

اَللّٰهُمَّ اطْعِمْ مَنْ اطْعَمَنِيْ وَاَسْقِ مَنْ سَقَانِيْ

*Allaahumma at'im man at'amanee wa asqi man  
saqaanee*

Ae Allah! usay khila jis ne mujhe khilaya aur usay pila  
jis ne mujhe pilaya<sup>239</sup>

## 73) Iftaari karanay walay ke liye dua

اَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَاَكَلَ طَعَامَكُمْ الْاَبْرَارُ وَصَلَّتْ عَلَيْكُمْ  
الْمَلَائِكَةُ

<sup>238</sup> Sahih Muslim (2042), Abu Dawud (3729), Tirmidhi (3576).

<sup>239</sup> Sahih Muslim (2055), Musnad Ahmad (2:6, lafz is ke hain)

*Aftara 'indakumus saa-imoona, wa akala ta'aama kumul abraaru, wa sallat 'alaykumul malaa-ikah*

Rozay daar tumahray yahaan iftaar karte rahen aur naik log tumhara khana khatay rahen aur Allah ke farishtay tumahray liye duayen karte rahen<sup>240</sup>

## 74) Nafli rozay mein dawat qubool na karne walay ki dua

Rasool Allah ﷺ ka farman hai: Jab tum mein se kisi ko (khanay ki) dawat di jaye to usay qubool karni chahiye, agar woh rozay se hoto usay dua karni chahiye aur agar woh rozay se na ho to usay khana chahiye (“*falyusalli*” ka maane hai “usay dua karni chahiye”<sup>241</sup>)

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<sup>240</sup> **Sahih.** Abu Dawud (3854), Ibn Majah (1747), Albani ne ise Sahih kaha hai: Aadabuz Zifaf (page 170).

Is dua ki rozay daar ke sath, ya iftaari karanay walay ke sath, koi khususiyat saabit nahi hai, balkay yeh har us shakhs ke liye aam hai jisay koi khana khilaye; aur jis riwayat mein yeh alfaaz hain ke Nabi ﷺ ne kisi ke ghar iftaar karne ke baad yeh kalmaat kahe to woh riwayat in alfaaz ke sath da'eef hai. Tafseel ke liye dekhien: Aadabuz Zifaf by Albani (page 170).

<sup>241</sup> **Sahih** Muslim (1431), Abu Dawud (2460), Tirmidhi (780)

## 75) Rozay daar ko koi shakhs gaali day to woh kya kahe

إِنِّي صَائِمٌ إِنِّي صَائِمٌ

*Innee saa-imun, Innee saa-imun*

Bilaa shuba mein rozay se hun, Bilaa shuba mein rozay se hun<sup>242</sup>

## 76) Naya phal dekhte waqt ki dua

اَللّٰهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَبَارِكْ لَنَا فِي مَدِيْنَتِنَا وَبَارِكْ لَنَا فِي صَاعِنَا وَبَارِكْ لَنَا فِي مُدَّنَا

*Allaahumma baarik lanaa fee thamarinaa, wa baarik lanaa fee madeenatinaa wa baarik lanaa fee saaina, wa baarik lanaa fee muddinaa*

Ae Allah! hamaray liye hamaray phal mein barkat farma, aur hamaray liye hamaray shaher mein barkat farma, hamaray liye hamaray Saa' (maapnay ke pamanay) mein barkat farma, aur hamaray liye

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<sup>242</sup> **Sahih** Bukhari (1894), Sahih Muslim (1151), Abu Dawud (2363)

hamaray mudd mein barkat farma<sup>243</sup>

## 77) Cheenk ki duayen

Rasool Allah ﷺ ka farman hai: “Jab tum mein se kisi shakhs ko cheenk aaye to use kehna chahiye **اَلْحَمْدُ لِلّٰهِ** (*Al Hamdu lillaah*), ‘har qism ki tareef Allah hi ke liye hai’, aur us ke dost ya bhai ko kehna chahiye, **يَرْحَمُكَ اللّٰهُ** (*Yar hamu kallaah*) ‘Allah tujh par rahem farmaiye’. Aur jab us ka bhai yeh keh day to cheenknaay wala yeh kahe, **يَهْدِيْكُمْ اللّٰهُ وَيُصْلِحْ بِاَلْكُمْ** (*Yahdi kumullaahu wa yuslihu baalakum*) ‘Allah tumhen hidaayat day aur tumhari haalat durust kare’.<sup>244</sup>

Agar koi ghair muslim cheenk anay par **اَلْحَمْدُ لِلّٰهِ** (*Al Hamdu lillaah*) kahe to usay kaha jaye:

**يَهْدِيْكُمْ اللّٰهُ وَيُصْلِحْ بِاَلْكُمْ**

<sup>243</sup> **Sahih** Muslim (1373, lafz is ke hain), Tirmidhi (3454), Ibn Majah (3329)

<sup>244</sup> **Sahih** Bukhari (6224, lafz is ke hain), Abu Dawud (5033), Tirmidhi (2747)

*Yahdee kumul laahu wa yuslihu baalakum*

Allah tumhen hidaayat day aur tumhari haalat durust kare<sup>245</sup>

## 78) Dulha dulhan ko mubarak bad dainay ki dua

بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ

*Baara kallaahu laka, wa baaraka 'alayka, wa jama'a bayna kuma fee khair*

Allah tairay liye barkat kare, aur tujh par barkat kare aur tum dono ko khair (bhalai) mein jama kare<sup>246</sup>

## 79) Shadi karne walay ka apni biwi ko dua, aur nayi sawari khareedtay waqt ki dua

Rasool Allah ﷺ ne farmaya: Jab tum mein se koi

<sup>245</sup> **Sahih.** Abu Dawud (5038), Tirmidhi (2739), Adab al Mufrad by Bukhari (940), Albani ne ise Sahih kaha hai: 'Irwaa (5:119, no. 1277)

<sup>246</sup> **Sahih.** Abu Dawud (2130, lafz is ke hain), Tirmidhi (1091), Ibn Majah (1905), Albani ne ise Sahih kaha hai: Aaadabuz Zifaf (page 175)

shakhs shadi kare ya khadima (laundi) khareeday to usay yeh dua karni chahiye:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ خَیْرَهَا وَخَیْرَ مَا جَبَلْتَهَا عَلَیْهِ وَاَعُوْذُ بِكَ مِنْ  
شَرِّهَا وَمِنْ شَرِّ مَا جَبَلْتَهَا عَلَیْهِ

*Allaahumma innee as-aluka khayrahaa wa khayra  
maa jabaltahaa 'alayhi wa a'oodhu bika min  
sharrihaa wa sharri maa jabaltahaa 'alayhi*

“Ae Allah! mein sawal karta hun tujh se is ki bhalai ka aur is cheez ki bhalai ka jis par Tu ne is ko paida kiya aur mein teri panah mein aata hun is ke shar se aur iss cheez ke shar se jis par Tu ne isay paida kiya”. Aur jab koi oont khareeday to us ke kohaani ki chouti pakad kar yahi dua parhay<sup>247</sup>

## 80) Biwi ke paas anay se pehlay ki dua

بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

*Bismillaah, Allaahumma jannib nash shaytaana, wa  
janni bish shaytaana maa razaqtanaa*

<sup>247</sup> **Sahih.** Abu Dawud (2160), Ibn Majah (2252), lafz dono ke hain; Khalq Af'aalil 'Ibaad by Bukhari, Tahqeeq by al Faheed (208), Albani ne ise Sahih kaha hai: Aadabuz Zifaf (page 175).

Allah ke naam ke sath, ae Allah! hamein shaytan (mardood) se bacha aur (is aulaad ko bhi) shaytan se bacha jo Tu hamein ataa farmaiye<sup>248</sup>

### 81) Gussa aa jane ke waqt ki dua

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

*A'oodhu billaahil minash shaytaanir rajeem*

Mein Allah ki panah mein aata hun shaytan mardood se<sup>249</sup>

### 82) Museebat zada ko dekhnay ke waqt ki dua

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا

*Al hamdu lillaahil ladhee 'aafaanee mim mabtalaaka bihi wa fadhdhalanee 'alaa katheerin mimman khalaqa tafdheela*

<sup>248</sup> **Sahih** Bukhari (141), Sahih Muslim (1434), Abu Dawud (2161), Tirmidhi (1092), lafz in sab ke hain; Ibn Majah (1919)

<sup>249</sup> **Sahih** Bukhari (6115), Sahih Muslim (2610), Abu Dawud (4781), Tirmidhi (3452). Dekhen Endnote 54

Har qism ki tareef us Allah ke liye hai jis ne mujhe is cheez se aafiat di jis mein tujhe muhtala kiya aur mujhe apni makhlooq mein bahot son par fazeelat ataa farmai hai<sup>250</sup>

### 83) Douran e majlis ki dua

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ

*Rabbigh firlee watub 'alayya innaka antat tawwaabul ghafoor*

Ae mere Rab mujhe maaf farma aur meri tauba qubool farma, be shak Tu bahot tauba qubool karne wala, intehai maaf karne wala hai<sup>251</sup>

### 84) Kaffaara e Majlis ki dua

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ  
وَأَتُوبُ إِلَيْكَ

<sup>250</sup> **Hasan.** Tirmidhi (3432, rawi Abu Hurayra), Awsat by Tabrani (5324, rawi Ibn Umar), lafz dono ke hain; Musnad Bazzar (5838), Albani ne ise Hasan kaha hai: Sahiha (602 & 2737)

<sup>251</sup> **Sahih.** Tirmidhi (3434, lafz is ke hain); Abu Dawud (1516), Ibn Majah (3814), Musnad Ahmad (2:21), Sahih Ibn Hibban (927), Albani ne ise Sahih kaha hai: Sahiha (556)



*Subhaana kaallaa humma wa bihamdika, ashhadu an laa ilaaha illaa anta, astagh firuka wa atoobu ilayk*

Ae Allah! pak hai Tu apni tareefon sameet. mein gawahi deta hun ke tairay siwa koi mabood nahi, mein tujh se mafi mangta hun aur teri taraf rujoo karta hun<sup>252</sup>

### 85) Maghfirat ki dua dainay walay ko kya kaha jaye?

Jo shakhs kahe: غَفَرَ اللَّهُ لَكَ (Ghafaral laahu lak)

‘Allah tujhe maaf farmaiye’; usay kaho: وَلَكَ (wa lak)

‘aur tujhe bhi maaf kare’<sup>253</sup>

<sup>252</sup> **Sahih.** Abu Dawud (3859, rawi Abu Barzah), Tirmidhi (3433, rawi Abu Hurayra), lafz dono ke hain; Nasai (1344, rawiya ‘Aayesha), Mustadrak Haakim Indian print (3:537, rawi Jubayr), Albani ne ise Sahih kaha hai: Sahih Targheeb wat Tarheeb (2:216), aur Sahiha (81 & 3164)

Amma Aayesha ؓ ki yeh hadees bhi saabit hai ke aap ﷺ jab bhi kisi majlis mein baithtay, ya Qur’an ki tilawat karte ya namaz ada karte to aakhir mein mazkoorah kalmaat parhte. (Sunan Kubra by Nasai 10067; ‘Amal al yaum wal lailah by Nasai 308; Albani ne ise Sahih kaha hai: Sahiha 7:495).

<sup>253</sup> **Sahih.** Sunan Kubra by Nasai (10183), ‘Amal al yaum wal lailah (agle page par jaari...)

## 86) Husn sulook karne walay ke liye dua

جَزَاكَ اللَّهُ خَيْرًا

*Jazakallaahu khairan*

Allah tumhe (is se) ziyada behtar badla day<sup>254</sup>

## 87) Dajjal se mehfooz rehne ke wazaaf

Rasool Allah ﷺ ne farmaya: Jo shakhs Surah Kahaf ki shuru ki das aayatain hifz kare ga, woh Dajjal se mehfooz ho jaye ga.<sup>255</sup>

Isi tarah har namaz ke aakhri tashahhud mein Dajjal ke fitne se panah maangna bhi us se tahaffuz ka baais hai<sup>256</sup>

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by Nasai (421), Shamail Muhammadiya by Tirmidhi, Ihyaut Turaath print (22), Albani ne ise Sahih kaha hai: Mukhtasar Shamail (20).

<sup>254</sup> **Sahih.** Tirmidhi (2035), Sahih Ibn Hibban, Tahqeeq by Arnaaut (3413), Albani ne ise Sahih kaha hai: Sahih Targheeb wat Tarheeb (1:571). Dekhen Endnote 55

<sup>255</sup> **Sahih** Muslim (809), Abu Dawud (4323)

<sup>256</sup> Dekhiye page 55

## 88) Mohabbat ka izhaar karne walay ke liye dua

Jo shakhs kahe: **إِنِّي أُحِبُّكَ فِي اللَّهِ** (*Innee uhibbuka fillaah*) 'Mujhe tum se Allah ke liye mohabbat hai';  
 Jawab mein dusra shakhs kahe: **أَحَبُّكَ الَّذِي أَحَبَّتَنِي لَهُ** (*ahabbakal ladhee ahbabtanee lahu*) 'woh hasti (*Allah taala*) bhi tujh se mohabbat kare jis ki khatir Tu ne mujh se mohabbat ki'.<sup>257</sup>

## 89) Maal o doulat kharch karne walay ke liye dua

**بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ**

*Baarakal laahu laka fee ahlika wa maalika*

Allah tujhe tairay ahl o ayaal aur maal mein barkat ataa farmaiye<sup>258</sup>

## 90) Qarz ki adaagi ke waqt dua

<sup>257</sup> **Hasan.** Abu Dawud (5125), Albani ne ise Sahih kaha hai: Ta'leeq "Hidayatur Ruwat" (4:441, no. 4944), aur dekhien Sahiha (417, 418, & 3253)

<sup>258</sup> **Sahih** Bukhari (2049), Tirmidhi (1933), Nasai (3388).

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ إِنَّمَا جَزَاءُ السَّلَفِ الْحَمْدُ  
وَالْأَدَاءُ

*Baarakal laahu laka fee ahlika wa maalika, innamaa jazaa-us salafil hamdu wal adaa-u*

Allah tujhe tairay ahl o ayaal aur maal mein barkat ataa farmaiye, qarz ka sila to sirf aur sirf shukriya aur adaa hi hai<sup>259</sup>

### 91) Shirk se mehfooz rehne ki dua

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ اَنْ اُشْرِكَ بِكَ وَاَنَا اَعْلَمُ، وَاسْتَغْفِرُكَ لِمَا لَا  
اَعْلَمُ

*Allaahumma innee a'oodhu bika an ushrika bika wa ana a'lam wa astaghfiruka limaa laa a'lam*

Ae Allah! mein teri panah mein aata hun ke mein (kisi ko) tera shareek thehraun jab ke mein jaanta bhi hun, aur mein tujh se un ghaltion ki bakhshish mangta hun jinhen mein nahi jaanta<sup>260</sup>

<sup>259</sup> **Sahih.** Nasai (4683, lafz is ke hain), Ibn Majah (2424), Albani ne ise Sahih kaha hai: 'Irwaa (5:224, no. 1388)

<sup>260</sup> **Hasan Li Ghairihi (Hasan dusri riwayaton ki madad se).** Adab (agle page par jaari...)

## 92) Barkat ki dua dainay walay ko kya kaha jaye?

بَارَكَ اللَّهُ فِيكَ (baarakal laahu feek) “Allah tujh mein barkat kare” kehnaay walay ko kaha jaye: وَفِيكَ بَارَكَ (wa feeka baarakal laah) “Aur Allah taala tujh mein bhi barkat day”.<sup>261</sup>

## 93) Badshaguni se izhaar e bara'at ki dua

اَللّٰهُمَّ لَا طَيْرَ اِلَّا طَيْرُكَ، وَلَا خَيْرَ اِلَّا خَيْرُكَ، وَلَا اِلَهَ غَيْرُكَ

*Allaahumma laa tayra illaa tayruka, wa laa khayra illaa khayruka, wa laa ilaaha ghayruk*

Ae Allah! nahi hai koi bad shaguni magar teri hi bad

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al Mufrad, Tahqeeq by Abdul Baaqi (716, rawi Abu Bakr, lafz is ke hain); Musannaf Abi Shayba, Tahqeeq by Shathari (31525, rawi Abu Musa), Albani ne ise Hasan kaha hai: Sahih Targheeb wat Tarheeb (1:121), aur Da'eefa (no. 3755 ke neeche)

<sup>261</sup> **Hasan.** 'Amal al yaum wal lailah by Nasai (303); 'Amal al yaum wal lailah by Ibn Sunni, Tahqeeq by Al Barni (278). Shaikh Albani ne is ki sanad ko Jayyid (good) kaha hai; dekhiye: Takhreej al Kalimat Tayyib by Albani (239). Dekhen Endnote 56

shaguni (tairay hi hukm se) aur nahi hai koi bhalai magar teri hi bhalai (teri hi mashiyat se) aur tairay siwa koi mabood nahi<sup>262</sup>

### 94) Sawari par bethnay ki dua

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ ﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ﴾ اَلْحَمْدُ لِلّٰهِ اَلْحَمْدُ لِلّٰهِ اَلْحَمْدُ لِلّٰهِ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ سُبْحَانَكَ اِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَانَّهُ لَا يَغْفِرُ الذُّنُوبَ اِلَّا اَنْتَ

*Bismillaahi wal hamdu lillaah subhaanal ladhee sakhkhara lanaa hadha wa maa kunnaa lahu muqrineen wa innaa ilaa rabbinaa la munqaliboon, alhamdu lillaah, alhamdu lillaah, alhamdu lillaah, allaahu akbar, allaahu akbar, allaahu akbar, subhaanaka innee zalamtu nafsee faghfir lee innahu laa yaghfirudh dhunooba illaa ant*

Allah ke naam se har qism ki tareef Allah hi ke liye

<sup>262</sup> **Sahih.** 'Amal al yaum wal lailah by Ibn Sunni, Tahqeeq by Al Barni (292, lafz is ke hain), al Kabeer by Tabrani, Daarus Sami'ee print (13:22, no. 38), Albani ne ise Sahih kaha hai: Sahiha (no. 1065 ke neeche). Dekhen Endnote 57

hai. pak hai woh zaat jis ne isay (sawari ko) hamaray taabay kardiya warna ham isay qaboo mein kar lenay walay nahi they. aur be shak ham apne Rab hi ki taraf wapas jaanay walay hain, sab tareef Allah hi ke liye hai. sab tareef Allah hi ke liye hai, sab tareef Allah hi ke liye hai, Allah sab se bada hai, Allah sab se bada hai, Allah sab se bada hai. ae Allah! Tu pak hai yaqeenan mein ne apni jaan par zulm kiya hai, pas Tu mujhe maaf farmade, be shak tairay siwa koi gunaaho ko maaf nahi kar sakta<sup>263</sup>

### 95) Aaghaz e safar ki dua

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ﴾ اللَّهُمَّ إِنَّا نَسْأَلُكَ

<sup>263</sup> **Sahih.** Abu Dawud (2602, lafz is ke hain), Tirmidhi (3446), Muntakhab min Musnad Abd bin Humayd (88), Mustadrak Hakim Indian print (2:98), Albani ne ise Sahih kaha hai: Sahih Abu Dawud (7:54, no. 2342); bracket ke alfaaz Qur'an ki do aayaat hain (Surah Zukhruf: 13-14)

Muallif ki kitaab mein “سُبْحَانَكَ” (*subhaanaka*) ke baad “اللَّهُمَّ” (*Allaahumma*) hai, lekin talaash bisyaar ke baad bhi, is hadees ke kisi tareeq mein is ka suraagh nahi mil saka, lehaza ham ne usay hazaf kar diya hai aur Abu Dawud ke alfaaz darj kiye hain.

فِي سَفَرِنَا هَذَا الْبِرِّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

*Allaahu akbar, allaahu akbar, allaahu akbar, subhaanal ladhee sakhkhara lanaa hadha wa maa kunnaa lahu muqrineen wa innaa ilaa rabbinaa la munqaliboon, Allaahumma innaa nas-aluka fee safarinaa hadhal birra wat taqwaa, wa minal 'amali maa tardhaa. Allaahumma hawwin 'alaynaa safaranaa hadhaa, watwi 'annaa bu'dahu. Allaahumma antas saahibu fis safari, wal khalifatu fil ahli. Allaahumma innee a'oodhu bika min wa'tha-is safari, wa kaabatil manzari, wa soo-il munqalabi fil maali wal ahli*

Allah sab se bada hai, Allah sab se bada hai, Allah sab se bada hai, pak hai woh zaat jis ne isay (sawari ko) hamaray taabay kardiya warna ham isay qaboo mein kar lenay walay nahi they. aur yaqeenan ham apne Rab hi ki taraf wapas jaanay walay hain. Ae Allah! ham tujh se apne is safar mein neki taqwa aur aisay amal ka sawal karte hain jisay Tu pasand farmaiye,



ae Allah! ham par hamara yeh safar aasan kardey aur is ki lambi masaafat ham se lapait day. Ae Allah! is safar mein Tu hi (hamara) saathi hai aur (Tu hi hamara) jaanasheen hai ghar walon mein. Ae Allah! mein safar ki mushaqqat (is ke) takleef da manzar aur maal aur ghar walon mein buri tabdeeli se teri panah mein aata hun<sup>264</sup>

Nabi Akram ﷺ safar se wapsi par bhi yahi alfaaz kehte aur un mein yeh izafah karte:

آيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

*Aayiboona taa-iboona 'aabidoona lirabbinaa haamidoon*

(Ham) wapas lotney walay hain tobah karne walay hain, ibadat karne walay aur apne Rab hi ki tareef karne walay hain<sup>264</sup>

### 96) Kisi shaher ya basti mein daakhil honay ki dua

اَللّٰهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا اُظْلِلْنَ ، وَرَبَّ اَلْاَرْضَيْنِ

<sup>264</sup> **Sahih** Muslim (1342, lafz is ke hain), Abu Dawud (2599), Tirmidhi (3447)

السَّبْعِ وَمَا أَقْلَلْنَ ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّنَ ، وَرَبَّ الرِّيَّاحِ  
وَمَا ذَرَيْنَ ، فَإِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا ، وَنَعُودُ  
بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا

*Allaahumma rabbas samaawaatis sab'i wa maa azlalna, wa rabbal ardheen is sab'i wa maa aqlalna, wa rabbash shayaateeni wa maa adhlalna, wa rabbar riyaa hi wa maa dharayna, fa innaa nas-aluka khayra haadhi hil qaryati wa khayra ahlihaa, wa na'oodhu bika min sharrihaa wa sharri ahlihaa wa sharri maa feehaa*

Ae Allah! saton aasmano aur un cheezon ke Rab jin par yeh saya kiye hue hain! aur saton zameenon aur un cheezon ke Rab jinhen yeh uthaye hue hain! aur shaitanon aur un ke Rab jinhen unhon ne gumraah kiya hai! aur hawaon aur un cheezon ke Rab jo unhon ne udai hain. Ham tujh se is basti is ke bashindon aur is (basti) mein mojud cheezon ki bhalai ka sawal karte hain aur ham teri panah mein aatay hain is ke shar se aur is ke baasiyon ke shar se aur (un cheezon ke) shar se jo un mein hain<sup>265</sup>

<sup>265</sup> **Sahih.** Nasai al Kubra with Tahqeeq by Arnaaut (8775, lafz is ke hain), Sharh Mushkilul Aathaar by Tahaawi (2529), Mustadrak (agle page par jaari...)

## 97) Bazaar mein daakhil honay ki dua

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي  
وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ

*Laa ilaaha illallaah, wahdahu laa shareeka lahu,  
lahul mulku wa lahul hamdu, yuhyee wa yumeetu,  
wa huwa hayyun laa yamootu, bi yadihil khairu, wa  
huwa 'alaa kulli shay-in qadeer*

Allah ke siwa koi mabood nahi woh akela hai us ka koi shareek nahi, usi ki badshahat aur sab tareef usi ke liye hai, wohi zindagi deta hai aur wohi maarta hai aur woh zindah hai, marta nahi, usi ke haath mein sab bhalai hai aur woh har cheez par (kaamil) qudrat rakhta hai<sup>266</sup>

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Haakim Indian print (1:446), Albani ne ise Sahih kaha hai: Sahiha (2759)

Muallif ki kitaab mein mojud baaz seeghay hamein is riwayat ke kisi bhi tareeq mein nahi miley, lehaza ham ne Nasai ke alfaaz darj kar diye hain, jo is silsilay ki sab se sahih tareen riwayat hai.

<sup>266</sup> **Sahih.** Tirmidhi (3428, lafz is ke hain), Ibn Majah (2235), ad Du'a by Tabrani (793), Mustadrak Haakim Indian print (1:539), Albani ne ise Sahih kaha hai: "Takhreej al Kalimat Tayyib" (230)  
(agle page par jaari...)

## 98) Sawari phisalnay ke waqt ki dua

بِسْمِ اللَّهِ

*Bismillaah*

Allah ke naam ke sath<sup>267</sup>

## 99) Musafir ki muqem ke liye dua

أَسْتَودِعُكُمْ اللَّهَ الَّذِي لَا تَضِيعُ وَدَائِعُهُ

*Astawdi'u kumul laahal ladhee laa tadhee'u wadaa-i'uhu*

Mein tumhe Allah ke supurd karta hun jis ke supurd ki hui cheeze zaaya nahi hoteen<sup>268</sup>

## 100) Muqem ki musafir ke liye duayen

aur dekhen "Sahiha" (3139). Is riwayat ki Tabrani waghera ki sanad Hasan Li Dhaatihi hai, is ki sanad mein "Abu Khalid Ahmar" ye "Sulayman bin Hayyan" hai jo sudooq rawi hai.

<sup>267</sup> **Sahih.** Abu Dawud (4982), Albani ne ise Sahih kaha hai: "Takhreej al Kalimat Tayyib" (238).

<sup>268</sup> **Hasan.** Ibn Majah (2825), 'Amal al yaum wal lailah by Ibn Sunni, Tahqeeq by Al Barni (505, lafz is ke hain); Albani ne ise Hasan kaha hai: "Takhreej al Kalimat Tayyib" (168) aur Sahiha (16).

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ

*Astawdi'ul laaha deenaka wa amaanataka wa khawaateema 'amalik*


Mein tumahray deen, tumhari amanat aur tumahray aakhri amal Allah ke supurd karta hun<sup>269</sup>

زَوَّدَكَ اللَّهُ التَّقْوَى وَغَفَرَ ذَنْبَكَ وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُ مَا كُنْتَ

*Zawwada kallaahut taqwaa, wa ghafara dhanbaka, wa yassara lakal khayra haithu maa kunt*

Allah taala tumhe taqwa ka zaad e raah ataa farmaiye, tumahray gunah bakhsh day aur tumahray liye bhalai aasaan kardey tum jahan bhi ho<sup>270</sup>

### 101) Douran e safar tasbeeh o takbir

Jabir bin 'Abdullah  se riwayat hai ke jab ham (kisi bulandi par) chartay to اللَّهُ أَكْبَرُ (Allaahu Akbar)

<sup>269</sup> **Sahih.** Abu Dawud (2600), Tirmidhi (3443), Ibn Majah (2826), Albani ne ise Sahih kaha hai: Sahih Abu Dawud (7:353, no. 2340) aur Sahiha (14).

<sup>270</sup> **Hasan.** Tirmidhi (3444, lafz is ke hain), Sahih Ibn Khuzayma (2535), Albani ne ise Hasan kaha hai: "Takhreej al Kalimat Tayyib" (171). Sayyar bin Hatim sudooq aur hasanul hadees hain.

kehte, aur jab (kisi nasheb mein) utarte to سُبْحَانَ اللَّهِ  
(Subhaanallaah) kehte the.<sup>271</sup>

### 102) Douran safar subah ke waqt ki dua

سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلَاءِهِ عَلَيْنَا رَبَّنَا صَاحِبِنَا وَأَفْضِلُ  
عَلَيْنَا عَائِذَا بِاللَّهِ مِنَ النَّارِ

*Samma'a saami'un bi hamdillaahi wa husni balaa-ih  
'alaynaa. Rabbanaa saahibna wa afdhil 'alaynaa 'aa-  
idhan billaahi minan naar*

Aik sunney walay ne Allah ki tareef suni aur ham par  
is ke jo acchay inamaat hue (un ka tazkara bhi suna)  
Ae hamaray Rab! hamara saathi ban ja aur ham par  
meharbani farma, (ham yeh dua karte hain) Allah ki  
panah mein aatay hue aag (ke azaab) se<sup>272</sup>

### 103) Douran safar ya safar ke baghair kisi jagah theherne ki dua

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

<sup>271</sup> Sahih Bukhari (2993), Sahih Ibn Khuzayma (2562)

<sup>272</sup> Sahih Muslim (2718, lafz is ke hain), Abu Dawud (5086)

*A'oodhu bi kalimaatil laahit taammaati min sharri maa khalaq*

Mein Allah taala ke mukammal kalmaat ki panah mein aata hun us ki makhloog ke shar se<sup>273</sup>

### 104) Safar se wapsi ki dua

Rasool Allah ﷺ buland jagah par 3 martaba **اللَّهُ أَكْبَرُ** (*Allaahu Akbar*) kehte phir yeh dua parhte:

لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيُّونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا، حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

*Laa ilaaha illal laahu wahdahu laa shareeka lahu, lahul mulk wa lahul hamd, wa huwa 'alaa kulli Shay-in qadeer. Aayiboona taa-iboona 'aabidoona lirabbinaa haamidoon. Sadaqal laahu wa'dahu, wa nasara 'Abdahu wa hazamal ahzaaba wahdahu*

Allah ke ilawa koi mabood nahi, woh akela hai, us ka koi shareek nahi, usi ki badshahat hai aur sab tareef usi ke liye hai aur woh har cheez par kaamil qudrat

<sup>273</sup> Sahih Muslim (2708), Tirmidhi (3437), Ibn Majah (3547)

rakhta hai, ham wapas anay walay hain, tauba karne walay hain, ibadat karne walay hain, (aur) apne Rab hi ki tareef karne walay hain, Allah ne apna wada sach kar dikhaya aur apne bande ki madad farmai aur us akailey ne tamam (mukhalif) girohon ko shikast day di<sup>274</sup>

### 105) Khushi ya na khushi ki baat sunney wala kya kahe?

Rasool Allah ﷺ ke pas agar koi khush kun khabar aati to aap farmate:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

*Al hamdu lillaahil ladhee bi ni'matihi tatimmus saalihaat*

Sab tareef Allah hi ke liye hai jis ke inaam ke baais hi naik kaam mukammal hotay hain

Agar koi na pasandida maamla samnay aata to aap farmatay:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

<sup>274</sup> **Sahih** Bukhari (6385, lafz is ke hain), Sahih Muslim (1344), Abu Dawud (2770), Tirmidhi (950)



*Al hamdu lillaahi 'alaa kulli haal*

Har haal mein saari tareef Allah hi ke liye hai<sup>275</sup>

## 106) Nabi ﷺ par darood bhejnay ki fazeelat

- 🌸 Rasool Allah ﷺ ne farmaya: Jo shakhs mujh par aik martaba darood bheje ga Allah taala us par das rahmaten nazil farmaiye ga<sup>276</sup>
- 🌸 Rasool Allah ﷺ ne farmaya: Meri qabr ko mela gaah na banao aur mujh par darood bhaijo, tum jahan bhi ho ge tumhara darood mujh tak pahonch jata hai<sup>277</sup>
- 🌸 Rasool Allah ﷺ ne farmaya: Woh aadmi kanjoos hai jis ke paas mera zikr ho aur woh mujh par

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<sup>275</sup> **Hasan Li Ghairihi (Hasan dusri riwayaton ki madad se).** Ibn Majah (3803); Mustadrak Hakim Indian print (1:499, unhon ne ise sahih kaha hai, rawiya 'Aayesha); Musnad Bazzar (533, rawi Ali); Al Asaami wal Kuni by Abu Ahmad Haakim (Alif/179Q, from Ibn Abbas). Albani ne ise Hasan kaha hai: Sahiha (265, new print); old print mein unhon ne ise hasan kehne se tawqquf kiya tha.

<sup>276</sup> **Sahih** Muslim (384), Abu Dawud (523), Tirmidhi (3614), Nasai (678)

<sup>277</sup> **Sahih.** Abu Dawud (2042), Albani ne ise Sahih kaha hai: Sahih Abu Dawud (6:282, no. 1780)

darood na bheje<sup>278</sup>

❁ Rasool Allah ﷺ ne farmaya: Allah ke kuch farishtay aisay hain jo zameen mein chaltay phirtay rehtay hain, woh meri ummat ka salaam mujhe pahonchate hain<sup>279</sup>

❁ Rasool Allah ﷺ ne farmaya: Jab bhi koi shakhs mujhe salaam kehta hai to Allah taala meri rooh mujh mein lotata hai taakay mein us ke salaam ka jawab dun<sup>280</sup>

### 107) Kasrat se salaam kehney ki talqeen

Rasool Allah ﷺ ne farmaya: Tum jannat mein daakhil nahi hogay jab tak ke tum momin nahi hogay aur tum momin nahi hogay jab tak ke tum baahum mohabbat na karogay, kya mein tumhe aisa kaam na bataun jis ke karne se tum aik dusray se mohabbat karogay! aapas mein salaam kasrat se kaho<sup>281</sup>

<sup>278</sup> **Sahih.** Tirmidhi (3546), Albani ne ise Sahih kaha hai: Ta'leeq "Hidayatur Ruwat" (1:420, no. 893)

<sup>279</sup> **Sahih.** Nasai (1282), Fadhlus Salaat 'alan Nabi by Qadhi Ismail (21), Albani ne ise Sahih kaha hai: Sahiha (2853)

<sup>280</sup> **Hasan.** Abu Dawud (2041), Albani ne ise Hasan kaha hai: Sahih Abu Dawud (6:281, no. 1779)

<sup>281</sup> **Sahih** Muslim (54), Abu Dawud (5193), Tirmidhi (2688), Ibn Majah (68)

Ammar bin Yasir رضي الله عنه farmatay hain: Teen cheezain aisi hain jo shakhs unhein jama karle ga woh imaan ko samet le ga. 1) apne aap se insaaf karna 2) logon ko be daregh salaam kehna 3) tangdast honay ke bawajood (Allah ki raah mein) kharch karna<sup>282</sup>

Abdullah bin 'Amr رضي الله عنه ka bayan hai ke aik aadmi ne Nabi se daryaft kiya ke Islam mein kon sa amal sab se behtar hai? Aap ﷺ ne farmaya: Tu khana khila, aur jise tum pehchante ho aur jisay nahi pehchante (sab ko) salaam kaho<sup>283</sup>

### 108) Kafir ke salaam ka jawab

Rasool Allah ﷺ ka farman hai: Jab ahl e kitaab (yahudi aur isaai) tumhe salaam kahen to tum kaho: وَعَلَيْكُمْ 'Wa 'alaykum (aur tum par bhi)<sup>284</sup>

<sup>282</sup> **Sahih Mawqoof (Sahabi ka qaul, Nabi ﷺ ka nahi).** Musannaf Ibn Abi Shayba Tahqeeq Shathari (32461); Shu'bal Iman by Bayhaqi, Rushd print (10726); Tahdheebul Aathaar by Tabari (164); Imam Bukhari ne ise hadees no. 28 se pehle shamil kiya hai; Albani ne ise Sahih kaha hai: "Takhreej al Kalimat Tayyib" (297). Dekhen Endnote 58

<sup>283</sup> **Sahih** Bukhari (12), Sahih Muslim (39), Abu Dawud (5194), Nasai (5000), Ibn Majah (3253)

<sup>284</sup> **Sahih** Bukhari (6258), Sahih Muslim (2163), Abu Dawud (5207), Tirmidhi (3301), Ibn Majah (3697)

### 109) Murgh bolnay aur gadha renkne ke waqt ki dua

Rasool Allah ﷺ ka farmaan hai: Jab tum murgh ki azaan suno to Allah taala se us ke fazl ki dua karo<sup>285</sup> Kyunkay woh farishtay ko daikhta hai. Aur jab tum gadhay ke renkne ki aawaz suno to Shaytan se panah mango<sup>286</sup> kyunkay woh shaytan ko daikhta hai<sup>287</sup>

### 110) Raat ko kutton ke bhonknay ke waqt ki dua

Rasool Allah ﷺ ne farmaya: Jab tum raat ko kutton ke bhonknay aur gadhay ke renkne ki aawaz suno to in se Allah ki panah mein anay ki dua karo kyunkay yeh aisi cheeze dekhte hain jinhen tum nahi dekh

<sup>285</sup> Maslan kaho: اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ مِنْ فَضْلِكَ (Allaahumma innee as-aluka min fadhlika) Ae Allah! main tujh se tera fazl chahta hun.

<sup>286</sup> Kaho: اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ (A'oodhu billaahi minash shaytaanir rajeem) Panah mangta hun mein Allah ki shaytan mardood se.

<sup>287</sup> **Sahih** Bukhari (3303); Sahih Muslim (2729); Nasai al Kubra, Tahqeeq by Arnaut (10713, is me footnote no. 286 ke alfaaz bhi shaamil hain), Abu Dawud (5102); Tirmidhi (3459).

paate<sup>288</sup>

### 111) Aisay shakhs ke liye dua jisay gaali ya takleef di ho

Bashri taqazay ke tahet agar aap ﷺ kisi par naraaz hokar us ke mutalliq nazebah alfaaz kehte to phir us ke liye yeh dua karte:

اَللّٰهُمَّ فَاَيُّمَا مُؤْمِنٍ سَبَبْتُهُ فَاجْعَلْ ذٰلِكَ لَهُ قُرْبَةً اِلَيْكَ يَوْمَ الْقِيَامَةِ

*Allaahumma fa ayyumaa mu-minin sababtuhu faj'al dhaalika lahu qurbatan ilayka yawmal qiyaamah*

Ae Allah! jis kisi momin ko mein ne bura bhala kaha pas Tu usay us momin ke liye qayamat ke din apni taraf qurbat ka zariya banade<sup>289</sup>

### 112) Musalman dusray musalman ki tareef mein kya kahey?

<sup>288</sup> **Sahih.** Abu Dawud (5103); Sahih Ibn Hibban, Tahqeeq by Arnaaut (5518); Musnad Abu Ya'la Mawsili (2327). Albani ne ise Sahih kaha hai: Ta'leeq "Hidayatur Ruwat" (4:190, no. 4232). Dekhen Endnote 59

<sup>289</sup> **Sahih** Bukhari (6361, lafz is ke hain), Sahih Muslim (2601); Muslim ke alfaaz mein yeh bhi hai: "usay us ke liye paakeezgi aur rehmat bana day"

Nabi kareem ﷺ ne farmaya: Jab tum mein se kisi ko har soorat apne dost ki tareef karni ho (bashart e kay woh yeh cheez jaanta ho) to usay yeh alfaaz istemaal karne chahiye, 'mein samajhta hun ke woh shakhs aisay aur aisay (maslan: muttaqi, naik, aalim ba amal, dayanat daar waghairah) hai, taham Allah taala us ka muhasib hai, mein Allah taala ke samnay kisi ko pak qarar nahi day sakta',<sup>290</sup>

### 113) Jab musalman apni tareef sunay to kya kahey?

اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ، وَاعْفِرْ لِي مَا لَا يَعْلَمُونَ  
وَاجْعَلْنِي خَيْرًا مِمَّا يَظُنُّونَ

*Allaahumma laa tu-aakhidhnee bimaa yaqooloon,  
waghfir lee maa laa ya'lamoon, waj'alnee khayram  
mimmaa yazunnoon.*

Ae Allah! meri is wajah se girift na farmana, jo yeh log keh rahay hain; aur mujhe woh maaf farmade jo yeh nahi jantay;<sup>291</sup>, aur mujhe is se ziyada behtar

<sup>290</sup> **Sahih** Bukhari (2662), Sahih Muslim (3000, lafz is ke hain), Abu Dawud (4805), Ibn Majah (3744).

<sup>291</sup> **Sahih Mawqoof** (Sahabi ka qaul, Nabi ﷺ ka nahi). Adab al (agle page par jaari...)

banade jo yeh (mere baray) mein gumaan rakhtay hain<sup>292</sup>

### 114) Hajj ya Umra ka ahraam bandhnay wala labbaik kaisay kahe?

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ  
وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

*Labbaik Allaahumma labbaik, labbaik laa shareeka laka labbaik, innal hamda wan ni'mata laka wal mulk, laa shareeka lak*

Ae Allah! mein haazir hun, mein haazir hun, mein haazir hun, tera koi shareek nahi, mein haazir hun, bila shuba har tareef aur nemat tairay hi liye hai aur

Mufrad by Bukhari, Tahqeeq by Abdul Baaqi (761); Musannaf Ibn Abi Shayba, Tahqeeq Shathari (38446); Zuhd by Ahmad bin Hanbal (1150). Albani ne ise Sahih kaha hai: Sahih Adab al Mufrad (page 284). Dekhen Endnote 60

<sup>292</sup> **Munqati' (broken chain).** Musannifaat Abul Abbas Asam (278); Shu'bal Iman, Rushd print (6:504, rawi kuch Salaf), lafz dono ke hain; Isi tarah Mujtani by Ibn Durayd, Uthmaniya print (page 15); Taareekh e Dimashq by Ibn 'Asaakir - Ibn Durayd ke tareeq se (3:332, rawi Abu Bakr, is ki sanad munqati' hai); Shaikh Albani ne ise Sahih Adab al Mufrad (page 284) me zikr kiya lekin is izaaf e par khaamosh rahe.

teri hi badshahat hai tera koi shareek nahi<sup>293</sup>

### 115) Hajr e Aswad ke qareeb jaakar Allaahu Akbar kehna

Nabi ﷺ ne oont par sawar ho kar Baitullah ka tawaf kiya, jab aap hajr e aswad ke paas aatay to is ki taraf, apne paas mojud kisi cheez (kham daar chari) ke zariye se ishara karte aur اللَّهُ أَكْبَرُ (Allaahu Akbar) kehte<sup>294</sup>

### 116) Rukn e yamani aur hajr e aswad ke darmiyan dua

Nabi kareem ﷺ rukn e yamani aur hajr e aswad ke darmiyan yeh dua parhte thay:

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

*Rabbanaa aatinaa fid dunyaa hasanatan wafil  
aakhirati hasanatan waqinaa 'adhaaban naar*

<sup>293</sup> **Sahih** Bukhari (1549), Sahih Muslim (1184), Abu Dawud (1812), Tirmidhi (825), Nasai (2748), Ibn Majah (2918).

<sup>294</sup> **Sahih** Bukhari (1613); 'kisi cheez' se murad chari hai.



Ae hamaray Rab! hamein dunya mein bhalai ataa farma, aur aakhirat mein bhi bhalai ataa farma aur hamein aag ke azaab se bacha<sup>295</sup>

### 117) Safaa aur Marwaa ke muqam par parhi jane wali dua

Rasool Allah ﷺ jab Safaa ke qareeb hue to farmaya:   
 ﴿إِنَّ الصَّافَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ  
 (Innas Safaa wal Marwata min sha'aa irillaah. Abda-u bima bada-allaahu bihi) "bilaa shuba Safaa o Marwaa Allah ki nishaniyon mein se hain, mein wahein se shuru karta hun jahan se Allah ne shuru kiya".

Phir Nabi ﷺ ne Safaa se aaghaz farmaya. Us ke oopar charhtay gaye yahan tak ke Baitullah ko dekha phir qible ki taraf munh kiya aur Allah ki tawheed aur kibriyai bayan karte hue yeh alfaaz kahe:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ

<sup>295</sup> **Hasan.** Abu Dawud (1892), Albani ne ise Hasan kaha hai: Sahih Abu Dawud (6:141, no. 1653); ayat Surah Baqrah (201) ki hai.

عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

*Laa ilaaha illallaah wahdahu laa shareeka lahu lahu mulk, wa lahu hamd wa huwa 'alaa kulli shai-in qadeer, Laa ilaaha illallaah wahdahu, anjaza wa'dahu, wa nasara 'abdahu wa hazamal ahzaaba wahdahu*

“Allah ke ilawa koi mabood nahi woh akela hai us ka koi shareek nahi, usi ki badshahat hai aur tareef usi ke liye hai aur woh har cheez par kaamil qudrat rakhta hai, Allah ke siwa koi mabood nahi woh akela hai, us ne apna wada poora farmaya aur apne bande ki madad farmai aur us akailey hi ne (mukhalif) girohon ko shikast di”

Phir is ke darmiyan dua farmai is tarah teen dafaa kaha, hadees lambi hai aur is mein yeh bhi mazkoor hai ke Nabi ne Marwaa par bhi waisay hi kiya jaisay Safaa par kiya<sup>296</sup>

### 118) Yaum e 'Arafah (9<sup>th</sup> Zul Hijja) ki dua

Rasool Allah ﷺ ne farmaya: Sab se behtar dua yaum e 'Arafah ki dua hai, aur (is din) jo kuch mein ne aur

<sup>296</sup> **Sahih** Muslim (1218, lafz is ke hain), Abu Dawud (1905), Ibn Majah (3047); ayat Surah Baqrah (158) ki hai.

mujh se pehlay Nabiyo ne kaha hai is mein sab se afzal yeh hai:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Laa ilaaha illallaah wahdahu laa shareeka lahu lahul mulk, wa lahul hamd wa huwa 'alaa kulli shai-in qadeer*

Allah ke siwa koi mabood nahi woh akela hai us ka koi shareek nahi, us ki badshahat aur tareef hai aur woh har cheez par kaamil qudrat rakhta hai<sup>297</sup>

### 119) Mash'ar e Haraam ke paas zikr o dua

Nabi ﷺ qaswa (oontni) par sawaar hogaye, jab Mash'ar e haraam (muzdalifa) pahonche to qibla rukh hokar Allah taala se dua ki **اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ** (*Allaahu akbar laa ilaaha illal laahu*) aur kalmaat e

<sup>297</sup> Hasan Li Ghairihi (Hasan dusri riwayaton ki madad se). Tirmidhi (3585, rawi Abdullah bin 'Amr); Fadhl Zil Hijja by Tabrani (51, rawi Ali); lafz dono ke hain; Mu'atta Maalik, Tahqeeq by Abdul Baaqi (1:214, rawi Talha, Mursal), Albani ne ise Hasan kaha hai: Sahiha (1503)

tawheed kehte rahay. Khoob roshni honay tak yahin thehre rahay, phir sooraj nikalnay se pehlay yahan se rawana hogaye.<sup>298</sup>

## 120) Rami Jamraat ke waqt har kankari ke sath takbeer

Rasool Allah ﷺ teeno jamraat ke paas jab bhi kankari phenkhte **اللَّهُ أَكْبَرُ** (*Allaahu Akbar*) kehte. Phir agay barhatay aur pehlay aur dusre jamraat ke baad dua bhi farmatay. taaham aakhri jamre ko rami karte hue har kankari ke sath **اللَّهُ أَكْبَرُ** (*Allaahu Akbar*) kehte aur is ke paas thehre baghair wapas ho jatay<sup>299</sup>

## 121) Taajjub aur khushi ke waqt ki dua

**سُبْحَانَ اللَّهِ** (*Subhaanallaah*) Allah pak hai<sup>300</sup>

<sup>298</sup> **Sahih** Muslim (1218, lafz is ke hain), Abu Dawud (1905)

<sup>299</sup> **Sahih** Bukhari (1753, lafz is ke hain), Nasai (3083)

<sup>300</sup> **Sahih** Bukhari (6218); Tirmidhi (2196), rawiya Umme Salama; Sahih Bukhari (283), Sahih Muslim (371), Abu Dawud (231), Nasai (269), rawi Abu Hurayra. Umme Salama ﷺ ki hadees ka talluq khushi ke mauqa se hai, jabkay Abu Hurayra ﷺ ki hadees ka talluq taajjub ke mauqa se hai.

اللَّهُ أَكْبَرُ (Allaahu Akbar) Allah sab se bada hai<sup>301</sup>

## 122) Khush khabri milnay par kya karen

Nabi Akram ﷺ ko kisi khush kun cheez ki ittila milti to aap Allah taala ka shukr adaa karte hue sajda raiz ho jatay<sup>302</sup>

## 123) Jism mein takleef mehsoos ho to kya kahen?

Rasool Allah ﷺ ka farmaan hai: Jism ke jis hissay mein takleef ho, us par apna haath rakho aur 3 dafaa kaho بِاسْمِ اللَّهِ (Bismillaah) "Allah ke naam se"; aur 7 dafaa kaho : اَعُوْذُ بِاللّٰهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا اَجِدُ وَاُحَاذِرُ : (A'oodhu billaahi wa qudratihi min sharri maa ajidu wa uhaadhiru) "mein Allah aur us ki qudrat ki panah

<sup>301</sup> **Sahih** Bukhari (4741), Sahih Muslim (222), rawi Abu Sa'eed; Sahih Bukhari (610), Sahih Muslim (1365) Nasai (3380), Tirmidhi (1550), rawi Anas. Abu Sa'eed ؓ ki hadees ka talluq khushi ke mauqa se hona ziyada zahir hai, jabkay Anas ؓ ki hadees ka talluq taajjub ke mauqa se hai.

<sup>302</sup> **Hasan**. Abu Dawud (2774), Tirmidhi (1578), Ibn Majah (1394), Albani ne ise Hasan kaha hai: 'Irwa' (2:226, no. 474)

mein aata hun, us cheez ke shar se jo mein mehsoos karta hun aur jis ka mujhe andesha hai”<sup>303</sup>

### 124) Apni nazar lag jaaney ka andesha ho to kya kahen?

Rasool Allah ﷺ ne farmaya: Jab tum mein se koi shakhs apne bhai ya apne yahaan ya apne maal mein khush kun cheez dekhe to [usay barkat ki dua karni chahiye] kyunkay nazar (lag jana) haq hai<sup>304</sup>

### 125) Ghabrahat ke waqt kya kaha jaye

لَا إِلَهَ إِلَّا اللَّهُ (Laa ilaaha illallaah) Allah ke siwa koi mabood nahi<sup>305</sup>

### 126) Aam janwar ya oont zubah karte waqt ki dua

<sup>303</sup> **Sahih** Muslim (2202, lafz is ke hain), Abu Dawud (3891), Tirmidhi (2080), Ibn Majah (3522)

<sup>304</sup> **Sahih**. Musnad Ahmad (3:447, siyaq is ka hai), Ibn Majah (3509, brackets mein izafa is ka hai), Mu'atta Maalik, Tahqeeq by Abdul Baaqi (2:938), Mustadrak Haakim Indian print (4:215), Albani ne ise Sahih kaha hai: Sahiha (2572).

<sup>305</sup> **Sahih** Bukhari (3346), Sahih Muslim (2880), Tirmidhi (2187), Ibn Majah (3935)

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ؛ اللَّهُمَّ مِنْكَ وَلَكَ؛ اللَّهُمَّ تَقَبَّلْ مِنْ (...)

*Bismillaahi wallaahu akbar; Allaahumma minka wa laka; Allaahumma taqabbal min (...)*

(Mein) Allah taala ke naam se (zubah karta hun) aur Allah sab se bada hai. [Ae Allah! yeh teri hi taraf se aur tairay hi liye hai.] Ae Allah! Tu (isay) (...) ki taraf se qubool farma<sup>306</sup>

### 127) Sarkash shyaateen ke makr o fareb se bachney ki dua

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ، وَلَا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ، وَذَرَأً وَبَرَأً، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ، وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ، وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ، يَا رَحْمَنُ

*A'oodhu bikalimaatil laahit taammaatil latee laa*

<sup>306</sup> **Sahih** Muslim (1966, pehla tukda is ka hai), Sahih Muslim (1967, akhri tukda is ka hai), Mustakhraj Abu 'Awanah (7798, middle tukda is ka hai, is ki sanad sahih hai). Dekhen Endnote 61

*yujaawizuhunna barrun wa laa faajirun min sharri maa khalaq, wa dhara-a wa bara-a, wa min sharri maa yanzilu minas samaa-i, wa min sharri maa ya'ruju feehaa, wa min sharri maa dhara-a fil 'ardh, wa min sharri maa yakhruju minhaa, wa min sharri fitanil layli wan nahaar, wa min sharri kulli taariqin illaa taariqan yatruqu bikhayrin yaa Rahman*

Mein Allah taala ke un kalmaat ki panah mein aata hun jin se koi naik aur koi bad agay nahi guzar sakta, us cheez ke shar se jisay us neh paida farmaya aur phelaya aur wujood ataa kiya, aur us cheez ke shar se jo asmano se utarti hai aur is cheez ke shar se jo us mein chadhti hai aur us cheez ke shar se jisay us neh zameen mein phelaya aur is cheez ke shar se jo us se nikalti hai aur raat aur din ke fitnon ke shar se aur raat ke waqt har anay walay ke shar se siwaye aisay raat ko anay walay ke jo kher ke sath aaye ae nihayat rahem karne walay<sup>307</sup>

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<sup>307</sup> **Hasan.** Musnad Ahmad (3:419, lafz is ke hain); Musannaf Ibn Abi Shayba Tahqeeq Shathari (31601); Amal al yaum wal lailah by Ibn Sunni Tahqeeq by Al Barni (637); Albani ne ise Hasan kaha hai: Sahiha (2995).

Muallif ki kitaab mein “وَبَرًّا وَذَرًّا”, hai, jabkay Musnad Ahmad waghera mein yeh tarteeb nahi hai, lehaza ham ne alfaaz Musnad Ahmad waghera ke mutabiq darj kiye hain.



## 128) Tauba o istighfaar

Rasool Allah ﷺ ne farmaya: Allah ki qasam! Be shak main Allah taala se ek din mein 70 martaba se ziyada maafi mangta hun aur us see tauba karta hun.<sup>308</sup>

Nez Nabi ﷺ ne farmaya: Ae logo! Allah ke huzoor tauba karo kyunke main to Allah taala se ek din mein 100 se ziyada martaba tauba karta hun.<sup>309</sup>

Aap ﷺ ne farmaya: Jo shakhs ye kalmaat **أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ** (*Astagh firullaahal 'azeemal ladhee laa ilaaha illaa huwal hayyul qayyoomu wa atoobu ilayhi*) "kahe .to Allah taala use bakhsh deta hai, khwah ladaai se bhaga ho.<sup>310</sup>

Aap ﷺ ne farmaya: "Rab taala bande ke sab se nazdeek raat ke aakhri hissay mein hota hai. Agar tum un logon mein shaamil ho sakte ho jo is waqt

<sup>308</sup> **Sahih** Bukhari (6307, lafz is ke hain), Tirmidhi (3259)

<sup>309</sup> **Sahih** Muslim (2702, lafz is ke hain), Abu Dawud (1515)

<sup>310</sup> **Sahih**. Abu Dawud (1517), Tirmidhi (3577), Mustadrak Haakim, Indian Print (1:511, lafz is ke hain); Albani ne ise Sahih kaha hai: Sahiha (2727)

Allah ko yaad karte hain to ho jaao.”<sup>311</sup>

Nabi ﷺ ne farmaya: Bandah apne Rab ke sab se ziyada nazdeek sajda karte hue hota hai. Lehaza sajday mein ziyada se ziyada dua kiya karo.<sup>312</sup>

Rasool Allah ﷺ ne farmaya: Mere dil par parda sa aa jata hai aur mein din mein 100 dafaa Allah taala se bakhshish mangta hun.<sup>313</sup>

### 129) Hamd o sana, takbir aur laa ilaaha illallaah ki fazeelat

Rasool Allah ﷺ ne farmaya : Jo shakhs aik din mein 100 martaba kahe **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ** (*Subhanal laahi wa bi hamdihi*) “Pak hai Allah apni khoobiyon sameet”; to us ke gunah samandar ki jhaag ke barabar hon to bhi maaf ho jatay hain.<sup>314</sup>

Nabi ﷺ ne farmaya: Jo shakhs 10 dafaa yeh dua parhay:

<sup>311</sup> **Sahih.** Tirmidhi (3579, lafz is ke hain), Nasai (572), Albani ne ise Sahih kaha hai: Sahih Abu Dawud (5:23, no. 1158 ke neeche)

<sup>312</sup> **Sahih** Muslim (482), Abu Dawud (875), Nasai (1137)

<sup>313</sup> **Sahih** Muslim (2702), Abu Dawud (1515)

<sup>314</sup> **Sahih** Bukhari (6405), Sahih Muslim (2691), Tirmidhi (3468), Ibn Majah (3812)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Laa ilaaha illal laahu wahdahu laa shareeka lahu,  
lahul mulku wa lahul hamdu wa huwa 'alaa kulli  
shay-in qadeer*

Allah ke ilawa koi mabood nahi woh akela hai us ka koi shareek nahi usi ki hi badshahat aur usi ke liye sab tareef hai aur woh har cheez par kaamil qudrat rakhta hai

Woh us shakhs ki tarah hoga jis ne aulaad Isma'il ﷺ mein se chaar ghulam azad kiye<sup>315</sup>

Aap ﷺ ne farmaya: Do kalme zubaan par halkay phulke hain (lekin) meezaan mein intehai wazni aur Allah taala ko az hadd mehboob hain; (aur woh yeh hain): سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ (Subhaanal laahi wa bi hamdihi, Subhaanal laahil 'Azeem), 'Pak hai Allah apni khoobiyon sameet, Pak hai Allah bahot azmat wala'.<sup>316</sup>

<sup>315</sup> **Sahih** Bukhari (6404), Sahih Muslim (2693, lafz is ke hain), Tirmidhi (3553)

<sup>316</sup> **Sahih** Bukhari (3382), Sahih Muslim (2694), Ibn Majah (3806), (agle page par jaari...)

Aap ﷺ ne farmaya: Mein yeh (kalmaat) kahun سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ (*Subhaanal laahi wal hamdu lillaahi wa laa ilaaha illallaahu wallaahu akbar*) 'Allah pak hai aur sab tareef Allah hi ke liye hai aur Allah ke siwa koi mabood nahi aur Allah sab se bada hai'; to mujhe yeh amal un tamam cheezon se ziyada mehboob hai jin par sooraj tulu hota hai<sup>317</sup>

Aap ﷺ ne farmaya: Kya tum mein koi shakhs rozana 1000 naikiyan haasil karne se aajiz hai? Ham nasheenon mein se kisi ne daryaft kiya ke ham mein se koi shakhs 1000 neki kaisay kare? Aap ne farmaya: Woh 100 martaba سُبْحَانَ اللَّهِ (*Subhaanallaah*) kahe, to us ke (nama e aamaal) mein 1000 naikiyan likh di jati hain, aur us ke 1000 gunah mita diye jatay hain<sup>318</sup>

Rasool Allah ﷺ ne farmaya: Jo shakhs aik dafaa kehta hai سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ (*Subhaanal laahil 'Azeem wa bi hamdihi*) 'Pak hai Allah azmaton wala apni tareefon ke sath'; us ke liye jannat mein khajoor

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lafz in ke hain; Tirmidhi (3467)

<sup>317</sup> **Sahih** Muslim (2690), Tirmidhi (3597)

<sup>318</sup> **Sahih** Muslim (2698)

ka aik darakht laga diya jata hai<sup>319</sup>

Aap ﷺ ne farmaya: Ae Abdullah bin Qais! kya mein tumhen jannat ke khazanon mein se aik khazanay ke mutalliq na bataun? Mein ne arz ki: Ae Allah ke Rasool! kyun nahi. Aap ne farmaya: Tum kaho, لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (Laa hawla wa laa quwwata illaa billaah) ‘gunah se bachney ki himmat hai na neki karne ki taaqat magar Allah hi ki tofiq se’<sup>320</sup>

Aap ﷺ ne farmaya: Allah taala ko chaar kalmaat bahot ziyada pyare hain: 1) سُبْحَانَ اللَّهِ; 2) وَالْحَمْدُ لِلَّهِ; 3) وَلَا إِلَهَ إِلَّا اللَّهُ; 4) وَاللَّهُ أَكْبَرُ, (Subhanallah, walhamdu lillaah, wa laa ilaaha illallaah, wallahu akbar) “Allah pak hai; tamam taarifat Allah ke liye hain; Allah ke ilawa koi saccha mabood nahi; aur Allah sab se bada hai”. In mein se jo bhi pehlay keh liya jaye koi harj nahi<sup>321</sup>

Aik baddu (aarabi) aap ﷺ ke paas aaya aur kehney

<sup>319</sup> **Sahih.** Tirmidhi (3464), Albani ne ise Hasan kaha hai: Sahiha (64). Dekhen Endnote 62

<sup>320</sup> **Sahih** Bukhari (4205), Sahih Muslim (2704), Abu Dawud (1526), Tirmidhi (3461), Ibn Majah (3824)

<sup>321</sup> **Sahih** Muslim (2137, lafz is ke hain), Ibn Majah (3811)

laga: Mujhe kuch kalaam sikhayen jo mein parha karoon; Aap ne farmaya, kaho:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ  
كَثِيرًا سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ  
الْحَكِيمِ

*Laa ilaaha illal laahu wahdahu laa shareeka lahu,  
Allaahu akbar kabeera, wal hamdu lillaahi katheera,  
subhaanal laahi rabbil 'aalameen, Laa hawla wa laa  
quwwata illaa billaahil 'azeel hakeem*

Allah ke ilawa koi saccha mabood nahi woh akela hai, us ka koi shareek nahi, Allah sab se bada hai, bahot bada hai aur sab tareef Allah hi ke liye hai bahot ziyada, aur pak hai Allah jo saari kaayenaat ka Rab hai, buraiee se bachney ki himmat hai na neki karne ki quwat magar Allah ghalib (aur) hikmat walay hi ki tofiq se

Aarabi kehnaay laga yeh kalmaat to mere Rab ke liye hain, mere liye kya hai?

Aap ﷺ ne farmaya: Tum is tarah kaho:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي (Allaahum magh  
fir lee, war hamnee, wahdinee, warzuqnee); 'Ae

Allah mujhe maaf farmade, mujh par rahem farma, mujhe hidaayat day aur mujhe rizq day'.<sup>322</sup>

Jab koi musalman hota to Nabi kareem ﷺ usay namaz sikhate, phir usay hukm farmatay ke in kalmaat se dua kiya karo: **اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاهْدِنِيْ**

**وَارْزُقْنِيْ** (*Allaahum magh fir lee, war hamnee, wahdinee, warzuqnee*) 'Ae Allah mujhe maaf farmade, mujh par rahem farma, mujhe hidaayat day aur mujhe rizq day'.<sup>323</sup>

Aap ﷺ ne farmaya: Sab se afizal zikr **لَا اِلٰهَ اِلَّا اللّٰهُ** (*Laa ilaaha illallaah*) hai, aur sab se afzal dua: **اَلْحَمْدُ لِلّٰهِ** (*Alhamdu lillaah*) hai.<sup>324</sup>

Baqyat salihat (baqi rehne walay amal) yeh hain:

<sup>322</sup> **Sahih** Muslim (2696, lafz is ke hain), Abu Dawud (832)

Abu Dawud ki riwayat ke akheer mein hai ke jab aa'rabi chala gaya to Nabi Akram ﷺ ne farmaya: Is ne apne haath kher se bhar liye.

<sup>323</sup> **Sahih** Muslim (2697, lafz is ke hain), Ibn Majah (3845).

Sahih Muslim mein is riwayat ke aik tareeq ke akheer mein yeh izafah hai: "ye alfaaz tairay liye duniya o akhirat ki bhalaiyan jama kar den ge".

<sup>324</sup> **Hasan**. Tirmidhi (3383), Ibn Majah (3800), Albani ne ise Hasan kaha hai: Ta'leeq "Hidayatur Ruwat" (2:435, no. 2246) aur Sahiha (1497)

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*Subhaanal laahi wal hamdu lillaahi wa laa ilaaha illallaahu wallaahu akbar, wa laa hawla wa laa quwwata illaa billaah*

Allah pak hai sab tareef Allah hi ke liye hai, Allah ke siwa koi mabood nahi, Allah sab se bada hai aur buraiee se bachney ki himmat hai na neki karne ki taaqat magar Allah hi ki tofiq se<sup>325</sup>

### 130) Nabi ﷺ tasbeeh kaisay ginte they?

Abdullah ibn 'Amr رضي الله عنه kehte hain ke mein ne Nabi kareem ﷺ ko tasbeeh ginte dekha (baaz riwayat mein yeh bhi hai) apne dahinay haath par<sup>326</sup>

### 131) Mukhtalif naikiyan aur jame aadab

Rasool Allah ﷺ farmaya ke raat ki jab ibtida ho ya

<sup>325</sup> **Hasan.** Musnad Ahmad (1:71), Albani ne ise Sahih kaha hai: Sahiha (3264).

<sup>326</sup> **Hasan.** Abu Dawud (1502), Tirmidhi (3486), Albani ne ise Sahih kaha hai: Sahih Abu Dawud (5:237, no. 1346). Tafseel ke liye dekhiye "Anwar un Nasiha" (Daal 1502)



(aap ne farmaya) jab shaam ho to apne bacchon ko rok lo (aur ghar se bahar na nikalney do) kyunkay is waqt shaytan phail jatay hain phir jab raat ki aik ghadi guzar jaye to inhen chor do aur darwazay band kar lo aur is waqt Allah ka naam lo kyunkay shaytan band darwazay ko nahi kholta aur Allah ka naam le kar apne mashkeezon ka munh bandh do. Allah ka naam le kar apne bartano ko dhak do, khuwa kisi cheez ko choraai mein rakh kar hi dhak sako aur apne chirag (sonay se pehlay) bujha diya karo<sup>327</sup>

وصلی اللہ وسلم وبارک علی نبینا محمد وعلی آلہ واصحابہ  
أجمعین

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<sup>327</sup> **Sahih** Bukhari (5623, lafz is ke hain), Sahih Muslim (2012), Abu Dawud (3731), Tirmidhi (1812), Ibn Majah (3410)

## Endnotes

<sup>1</sup> Brackets ki jagah asl kitaab mein لَمْ يَذْكُرْ hai lekin Abu Dawud mein لَا يَذْكُرْ hi hai

<sup>2</sup> Saleh se riwayat karne mein Sufyan ki mutaabiat ‘Umarah bin Ghaziyyah ne kar di hai (“Salah” by ibn Abi ‘Aasim, page 66) lehaza Sufyan an Saleh ke tareeq par ya Sufyan ke عَنْهُ par aitraaz ki siray se gunjaish hi nahi hai

<sup>3</sup> Asl kitaab ke alfaaz poori tarah kisi bhi riwayat ke mawafiq na thay, is liye ham ne Bukhari ke alfaaz darj kiye hain, Bukhari ki riwayat mein agay hai ke : aakhir mein: -- *Allahum maghfir lee* (Ae Allah mujhe bakhsh day) kahe, ya koi bhi dua karay to us ki dua qubool hogi, aur is ke baad agar wazu karkay namaz parhay to us ki namaz qubool hogi

<sup>4</sup> Asl kitaab mein mutaddid ahadees ke hawalay se mazeed alfaaz hain, ham ne Sahih Muslim ki sirf is hadees ke alfaaz darj kiye hain jis mein sarahat hai ke Allah ke Nabi ﷺ ne namaz ke liye jatay hue inhen parha tha. Is hadees ke rawiyon ne is baray mein ikhtilaaf kiya hai ke Nabi ne yeh dua kab parhi thi, Hafiz Ibn Hajar ne saari riwayaat mein jama o tatbeeq ki soorat yeh batayi hai ke Allah ke Nabi ne har us mauqa se yeh dua parhi thi jis ka zikr riwayaat mein hai. Dekhye: “Nataij al ifkar” (1:266)

Zubair Ali Zai sahab ne likha hai:

“Yeh dua matlaq hai is ka masjid jane se koi talluq nahi hai” (Hisnul Muslim Takhreej Zubair Ali Zai: Page 40)

Arz hai ke Sahih Muslim ki hadees mein saaf mojud hai:

فَأَذَّنَ الْمُؤَدِّنُ فَخَرَجَ إِلَى الصَّلَاةِ وَهُوَ يَقُولُ " اَللّٰهُمَّ اجْعَلْ فِي قَلْبِي نُورًا... الخ

“Mu’adhdhin ne azaan di, phir aap ﷺ **namaz ke liye niklay aur aap keh rahay thay:** Allaahum maj’al fee qalbee nooraa...” Sahih Muslim 2:530 (763); Aur dekhen: Al Jaam’il Kaamil by a’zmi (9:534). Lehaza ye kehna ke “is ka masjid jane se koi talluq nahi hai” ghalat hai.

<sup>5</sup> Yeh na Nabi ki hadees hai na sahabi ka asar hai, balkay imam Nasai ki tehqeeq mein yeh Ka’ab al Ahbar ka qoul hai (“Amal al yaum wal lailah” by Nasai - page 179), aur yehi durust baat hai. Ibn Hajar ne bhi Imaam Nasai ki taa’id ki hai “Nataij al ifkar” (1:277).

Shaikh Muqbil ki bhi yehi tehqeeq hai, dekhen: “Ahaadeeth mu’illah zahirhas sihha” (page 434).

Shaikh Albani ne is illat par koi baat nahi ki hai, jis se zahir hota hai ke woh is par aagah nahi ho sakay, isi liye marfoo’an is ki tas-heeh kar di hai, wallaahu aalm.

<sup>6</sup> Yeh riwayat baaz Sahaba maslan Umar ﷺ se mawqoofan hi saabit hai, kayi riwayaat mein isay Allah ke Nabi ﷺ ke hawalay se marfoo’an bayan kardiya gaya hai, aur Shaikh Albani ne marfoo’an sahih bhi kaha hai, lekin marfoo riwayat tamam ki tamam munkar hain, aur munkar riwayaat aapas mein aik dusray ko taqwiyaat nahi detin. Imam Ibn Khuzaymah (d 311) farmatay hain:

“Khurasan mein aam log jo namaz ke shuru mein yeh parhte hain (Subhaanaka Allaahumma...): to is silsilay mein aimma e hadees ke yahan Nabi ﷺ se koi saabit sahih hadees ham nahi jantay, chunkay Umar bin Khattab ﷺ se mawqoofan yeh saabit hai is liye mein isay makrooh bhi nahi kehta taaham Nabi ki jo hadees Ali , Abu Hurayra ﷺ se basanad sahih o mut-tasil marwi hai, woh mere nazdeek ziyada pasandeeda hai, aur usay parhna ziyada

behtar hai, kyunkay Nabi ki ittebaa afzal hai, aur aap ka tareeqa dusron ke tareeqay se behtar hai. Dekhiye: Sahih Ibn Khuzaymah (1:237-239)

<sup>7</sup> Asl kitaab mein Sahih Muslim hi ke hawalay se yeh zikr manqool hai lekin alfaaz pooray tor se Muslim ki riwayat se nahi mlitay, ham ne Muslim ke alfaaz hi darj kiye hain

<sup>8</sup> Aik wazahat:

Imam Ahmad (d 241) ne kaha: “Mujhe nahi lagta ke Khalid al Hadha’ ne Abul ‘Aaliya se kuch suna hai” (Masa’il Ahmad riwayat Abi Dawud; page 446). Imam Ahmad ke is qoul ki bunyaad par taqreeban das saal qabal raqimul huruf ne is hadees ko zaef kaha tha, kyunkay imam Ahmad ne garche biljazz samaa ka inkaar nahi kiya tha lekin chunkay dusray kisi Muhaddis se is ke khilaaf pukhta saboot bhi nahi mil raha tha is liye ham ne Imam Ahmed ki taraf se seghe e gumaan mein kahi gayi is baat ko bhi hujjat maan liya tha. Lekin haliya dinon mein hamein is baat ka ilm huwa ke imam Sh’uba jaisay naqid o amirul mumineen ne, Abul ‘Aaliya se Khalid al Hadha’ ke samaa ka saboot faraaham kiya hai, chunancha Khateeb Baghdadi ne apni sanad se Wahb bin Jareer ke tareeq se riwayat kiya ke unhon ne kaha: **نا شعبه، عن خالد الحذاء، عن رفيع أبي**

**قال: اذا حدثت عن رسول الله فزده** (Al Jami’ li Akhlaq ar Rawi, 2:9; al Ibanah by Ibn Battah ,1:410; Muhaddith al faasil by Ramharmazi, page 585; Taareekh e Dimashq by Ibn ‘Asaakir, 18:178).

Imam Sh’uba ne Khalid al Hadha’ se riwayat kiya hai, aur unhon ne Abul ‘Aaliya se... yeh is baat ka zabardast saboot hai ke Khalid al Hadha’ ne Abul ‘Aaliya se suna hai, kyunkay Imam Sh’uba sirf usi se koi cheez riwayat karte hain jis ne apne ustadh se sun kar bayan kiya ho, chunancha Imam Sh’uba ke ma-aasir aur un ko bahot qareeb se jan-ne walay Imam Yahya bin Sa’eed al Qattan ne

kaha:

“Sh’uba kisi rawi se jo cheez bhi bayan karen, to tumhe is rawi ke baray mein yeh jan-ne ki zaroorat nahi ke woh jis se riwayat kar raha hai us se suna hai ke nahi, kyunkay Sh’uba ka us se riwayat kar dena hi is ke saboot ke liye kaafi hai”. Al Jarh wat ta’deel by Ibn Abi Haatim (Mu’allimi’s Tahqeeq edition), 1:162, aur is ki sanad Sahih hai.

Saboot e samaa ke is zabardast hawalay ke muqablay mein Imam Ahmad ki janib se sigha e gumaan walay izhaar e khayaal ki koi hesiyat nahi hai. Yaad rahay ke sanwi darjay ke hawalay maslan Tahzeeb waghera mein Imam Ahmad ke is sigha e gumaan ko jazm ke sath naql kiya gaya hai jo ghalat hai kyunkay yeh asl marja ke khilaaf hai. Taham agar yeh bilajzm bhi saabit hota to Imam Sh’uba jaisay mutakhassis fis samaa ke muqablay mein na qabil e iltifaat hota.

Rahi baat yeh ke aik riwayat mein ‘rajul’ ka wasta hai, to arz hai ke yeh wasta wali riwayat muztarib o shaz hai, lehaza saabit hi nahi, is ki wazahat aur is bahes ki takmeel ke liye dekhye: “Anwar un Nasiha” (5:1414).

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<sup>9</sup> Asl kitaab mein عَذَابِ الْقَبْرِ ke alfaaz عَذَابِ جَهَنَّمَ se pehlay hain, jabkay aisa mazkoorah siyaq ke sath kisi hadees mein hamein nahi mila, Albatta is tarteef ki tabdeeli ke sath hadees ke saaray alfaaz Sahih Muslim ki muhawwila hadees ke ain mutabiq ho jatay hain

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<sup>10</sup> Muslim aur Tirmidhi waghera ki riwayat mein sarahat hai ke Nabi Akram ﷺ yeh dua salaam phairnay se qabl namaz ke andar hi parhte thay, lekin ain yehi hadees Abu Dawud (760) mein hai aur is mein yeh zikr hai ke aap yeh dua salaam phairnay ke baad parhte thay yeh rawi ka wahem hai sahih baat wohi hai jo Sahih Muslim waghera mein hai.

<sup>11</sup> Nasai mein **صَلَاةٌ فِي كُلِّ** yani “namaz ke andar” parhnay ki

sarahat hai, jis se Abu Dawud ke alfaaz **صَلَاةٌ دُبُرُ كُلِّ** ki wazahat ho jati hai ke is se murad namaz ke andar ka aakhri hissa hai

<sup>12</sup> Asl kitaab mein **فِي الْغِنَى وَالْفَقْرِ** hai jo ke Mustadrak Haakim (1:524) waghera ke alfaaz hain, lekin Nasai, Sahih Ibn Hibban aur Ahmad mein **فِي الْفَقْرِ وَالْغِنَى**, ke alfaaz hain, lehaza inhin alfaaz ko darj kiya gaya hai.

<sup>13</sup> ‘Uqbah bin ‘Aamir ki yeh hadees Tirmidhi, Ibn ‘Asaakir aur Ibn Mundhir ke yahan sirf “Mu’awwadhatayn” ke sath zikr hai, yani sirf Surah Falaq aur Surah Naas ka tazkara hai.

Lekin yehi hadees baaz kutub mein lafz “Mu’awwadhaat” ke sath hai (Abu Dawud 1523). Is se kuch logon ne yeh samajh liya ke is mein Surah Ikhlās bhi shaamil hai aur Mu’awwadhaat mein is ki shamuliyaat taghleeban hai, halaan ke isi hadees ke dusray turq mein Mu’awwadhatayn ki sarahat aagai hai. Jo is baat ki daleel hai ke Mu’awwadhaat se murad sirf Mu’awwadhatayn hain yani do par jama ka itlaq huwa hai.

Agar is hadees mein Mu’awwadhaat sigha e jama mein taghleeban Surah Ikhlās bhi shaamil hoti to phir isi hadees ke dusray tareeq mein jab khalis Mu’awwadhatayn ka zikr huwa to us ke sath Surah Ikhlās ka bhi zikr hona chahiye. Jaisa ke Sahih Bukhari ki aik hadees mein Mu’awwadhatayn sameet Surah Ikhlās par bhi tagleeban Mu’awwadhaat ka itlaq huwa hai [Sahih Bukhari 6319]. Lekin is ke dusray tareeq mein jab khalis Mu’awwadhatayn ka zikr huwa to sath hi aag se Surah Ikhlās ka bhi zikr huwa. Alfaaz hain **بِقُلِّ هُوَ اللَّهُ أَحَدٌ وَبِالْمُعَوِّذَتَيْنِ** (*biquil huwal laahu ahad wa bil mu’aw wadha tayn*). (Sahih Bukhari 5748)

Lehaza agar Abu Dawud ki mazkoorah hadees mein Mu'awwadhaat bol kar taghleeban Surah Ikhlaas ko bhi is mein shaamil mana gaya tha to jab doosri mufasssal hadees mein khalis Mu'awwadhatayn ka zikr huwa to us ke sath alag se Surah Ikhlaas ka bhi zikr hona chahiye, lekin maamla aisa nahi hai, jis se saabit hota hai ke yahan do par jama ka itlaq karte hue, sirf Mu'awwadhatayn hi ko Mu'awwadhaat kaha gaya hai.

Wazeh rahay ke 'Uqbah bin 'Aamir ki isi hadees ko baaz ruwat ne 'Abdullah bin Khubayb ki hadees bana diya hai, aur is mein yeh bayan kar diya hai ke Nabi ne aik barish wali raat inhen Mu'awwadhatayn aur Surah Ikhlaas parhnay ki taleem di. (Abu Dawud 5082, Tirmidhi 3575, Nasai 5428).

Yeh riwayat da'eef honay ke sath sath apne se qawi tar riwayat ke khilaaf bhi hai, kyunkay isay Aseed bin Abu Aseed ne bayan kiya hai, jo mamuli darje ke siqa hain; jabke un ke muqaable mein aala darje ke siqa aur sahihayn ke rawi Zaid bin Aslam ne isi hadees ko bayan kia to is mein sirf Mu'awwadhatayn ka zikr kiya aur Surah Ikhlaas ka naam tak nahi liya. dekhye: Nasai (5429), Sunan al Kubra by Nasai (7809), Al Awsat by Tabrani (2796), M'arfatu Sahaba (4096) etc.

Lekin yeh dono riwayaat da'eef hain kyun kay is ke sanad aur matan ke bayan mein shadeed itziraab hai; matan mein kabhi Surah Ikhlaas aur Mu'awwadhatayn ka zikr hai aur kabhi sirf Mu'awwadhatayn ka zikr hai jaisa ke piche guzar chuka; aur sanad ka haal yeh hai ke kabhi usay 'Abdullah bin Khubayb ka waqea bataya jaa raha hai (Abu Dawud 5082), aur kabhi usay 'Uqbah bin 'Aamir ka waqea bataya ja raha hai (Nasai 5430).

Aur tamam turq ko samnay rakhnay ke baad nateeja yehi nikalta hai ke haqeeqat mein yeh waqea 'Uqbah bin 'Aamir hi ka hai aur is ka sahih siyaq wohi hai jo 'Uqbah bin 'Aamir ke digar shagirdon se sahih asanid ke sath marwi hai, aur is mein sirf

Mu'awwadhatayn hi ka zikr hai. Dekhye: Abu Dawud (1462), Nasai (953, 5436, 5437, 5438 etc.)

Hafiz Ibne Hajar ne bhi mutaddid maqamat par isay 'Uqbah bin 'Aamir hi ka waqea qarar diya hai. (Nataij al ifkar 2:347; Tahdheeb at Tahdheeb, Indian print 6:98; An Nukt az Zaraaf 4:317).

Algaraz yeh ke yeh aslan 'Uqbah bin 'Aamir ki hadees hai aur un ki hadees ke kisi bhi sahih o saabit turq mein Surah Ikhlaas ka zikr nahi. Hafiz Ibne Hajar ne Nataij al ifkar mein 'Uqbah bin 'Aamir ki hadees mein Surah Ikhlaas ki shamuliat ki sakhti se tardeed ki hai aur is hadees ke mukhtalif turq naql karte hue ye haqeeqat munkashif kar di hai ke is mein sirf Mu'awwadhatayn hi ka bayan hai. (Nataij al ifkar 2:291-292; ye kitab Ibne Hajar ki aakhri tasnifat mein se hai).

Wazeh rahay ke Tabrani ne Abu 'Umamah se aik doosri hadees riwayat ki hai is mein sarahat ke sath Surah Ikhlaas parhnay ka zikr hai (al Mu'jam al Kabeer by Tabrani 8:114).




Lekin us ki sanad mein "Muhammad bin Ibrahim bin al 'Alaa ad Dimashqi hai: Imam Ibne Hibban ne usay hadees gharnay wala kaha hai (Majrooheen 2:301); Imam Darqutni ne usay jhoota qarar diya hai (Su-aalat al Barqani lid Darqutni 58); Allama Albani ne bhi usay mauzu o man gharat kaha hai (Da'eefa 6012, nez dekhien 13:33)

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<sup>14</sup> Yeh riwayat sanad o matan mein shadeed iztiraab ke sabab da'eef hai, dekhye: "Tamam al Minnah" by Albani (Page 229). Allama Albani ne isay da'eef kaha tha, lekin phir Tabrani ki aik riwayat ko is ka shahid bata kar isay hasan qarar diya hai (Sahiha 6:354). Lekin haqeeqat yeh hai ke Tabrani ki yeh riwayat bhi shahid bannay ke qabil nahi, kyunkay aik to is ke alfaaz alag hain aur dusray is ki sanad mein "Abu Ghalib Hazoor al Baahili" hai jis par sakht jarah hai. Tafseel ke liye dekhye raqimul huruf ki kitab "farz namazon ke baad masnoon azkar".



<sup>15</sup> Is ki sanad mein “Mawla Umm Salma” na maloom hai, jis ke sabab yeh sanad da’eef hai. Allama Albani ne bhi Ibn Majah ki sanad ko da’eef hi tasleem kiya hai (Hidayatur Ruwat 3:35; Tamam al Minnah page 233); lekin Mu’jam al Kabeer lit Tabrani se aik shahid paish karkay is ko sahih kaha hai (ibid) lekin yeh shahid Shaz hai lehaza is ki bunyaad par is hadees ki tas-heeh durust nahi hai. Tafseel ke liye dekhye raqimul huruf ki kitaab “farz namazon ke baad masnun azkar”.

<sup>16</sup> Anas ibn Malik  kehte hain ke : Rasool Allah  ne farmaya: Mera aisi qoum ke sath baithna jo Fajr se le kar tulu e shams tak Allah ka zikr karti ho mere nazdeek Isma’il  ki aulaad se chaar ghulam azad karne se ziyada pasandeeda amar hai, aur mera aisi qoum ke sath baithna jo namaz Asr se ghuroob e aftaab tak Allah ke zikr o azkaar mein munhamik rehti ho mere nazdeek chaar ghulam azad karne se ziyada mehboob hai. (Abu Dawud 3667, Albani ne ise Hasan kaha hai: Sahiha 2916; aur ye durust hai aur is ke shawahid bhi hain).

### **Waqt e subah se murad:**

Namaz Fajr ke baad se lekar tulu e shams tak afzal waqt hai (Surah Qaaf: 39; Abu Dawud 3667; Albani aur Arnaaut ne ise Hasan kaha hai; aur ye durust hai, is ke aur turq bhi hain jis mein zoaf nahi hai)

Tulu e shams ke baad se lekar Zuhar tak bhi jaaiz hai lekin yeh mafzool waqt hai (Mustafad az Abu Dawud 1503, is ki sand Sahih hai).

Agar Zuhar tak bhi na parh sakay to subah ka waqt to nahi reh gaya lekin agar waqt e shaam se qabl jab mumkin ho parh le to baaz ahl e ilm ke baqaol is ki bhi gunjaish hai. Wallahu aalam.



### **Waqt e shaam se murad:**

Namaz e Asr ke baad se lekar ghuroob e shams tak afzal waqt hai. (Surah Qaaf: 39; Abu Dawud 3667; Albani aur Arnaaut ne ise

Hasan kaha hai; aur ye durust hai, is ke aur turq bhi hain jis mein zoaf nahi hai)

Ghuroob e shams ke baad se lekar aadhi raat tak bhi jaaiz hai lekin yeh mafzool waqt hai. (Mustafad az Sahih Bukhari 3603; Sahih Ibn Hibban 12341, is ki sanad Hasan hai; Sahiha 6:135).

Agar aadhi raat tak bhi na parh sakay to shaam ka waqt to nahi raha lekin agar waqt e subah se qabl jab mumkin ho parh le to baaz ahl e ilm ke baqaol is ki bhi gunjaish hai. Wallahu aalam.

<sup>17</sup> Subah o shaam ki duaon mein aayatul kursi parhnay se mutalliq koi riwayat saabit nahi hai. Is barey mein jo hadees hai ke: jis ne isay subah parha woh shaam tak mehfooz rahay ga, aur jis ne shaam ko parha woh subah tak mehfooz rahay ga, to yeh hadees, Ubai bin Ka'ab  se marwi hai. (al Kubra lin Nasai 10731; Mustadrak Haakim, Indian print 1:561 wagera) Lekin is mein "ibn Ubai" ghair mutayyin hai, Allama Albani ne bhi aitraaf kiya hai ke is ka tayyun nahi ho pa raha hai, is ke sath is ki sanad aur matan mein izтираab hai. Nez isi mafhuum ki hadees Abu Hurayra  se bhi marwi hai (Tirmidhi 2879); Lekin is ki sanad mein 'Abdur Rahman al Maleeki zaeef hai. Tafseel ke liye dekhen raqimul huruf ki kitaab: "Farz namazon ke baad masnoon azkaar"

Wazeh rahay ke Allama Albani ne mutaliqa riwayaat mein se baaz ko sahih kaha hai lekin jin alfaaz mein aayatul kursi ko subah o shaam parhnay ka bayan hai un alfaaz ko shaz kaha hai. Dekhye: Sahiha (7:743); Albatta "Sahih at Targheeb" (1:417) mein in alfaaz ke sath is riwayat ko sahih kaha hai aur hashiya mein koi wazahat nahi ki hai, zann e ghalib hai ke yahan in alfaaz par Allama Mosoof dhyaan nahi day sakay, Wallahu aalam.

<sup>18</sup> Ye 'Uqbah bin 'Aamir ki wohi hadees hai jis ke baray mein wazahat ho chuki hai ke is mein Surah Ikhlāas ka izafah saabit nahi hai, dekhye Endnote 13.

Isi tarah teen ka adad aur subah o shaam wali baat bhi saabit nahi hai, Albatta is hadees ke jin turq mein farz namaz ke baad “Mu’aw wadha tayn” parhnay ki taleem hai woh saabit hai. Dekhye: Tirmidhi (2903), Arba’oon by Ibn ‘Asaakir (page 83), Awsat by Ibn Mundhir (3:277), Albani ne ise Sahih kaha hai: “Sahih Tirmidhi” (3:161, no. 2903)

<sup>19</sup> Baaz ka isay Hasan kehna ghalat hai kyunkay is ki sanad mein Muslim bin Ziyaad majhool hai, lehaza yeh sanad zaeef hi hai jaisa ke Allama Albani ne kaha hai. Dekhye: Da’eefa (1041).

<sup>20</sup> Is hadees mein yeh bhi hai ke jis shakhs ne subah isay parha us ne din ka shukriya adaa kar diya aur jis ne raat ko parha us ne raat ka shukr adaa kar diya. Yeh riwayat zaeef hai, is mein “Abdullah bin ‘Anbasah” hai jis ki moatabar toseeq mojud nahi.

<sup>21</sup> Is ki sanad Hasan Hai. sanad mein mojud “Ja’far bin Maymoon” Hasanul Hadith hai. Jamhoor ne bhi is ki toseeq hi ki hai, tafseel ke liye dekhiye “Anwar un Nasiha” (Daal 5090)

<sup>22</sup> Yeh hadees alfaaz ke ikhtilaaf ke sath Abu Hurayra رضي الله عنه se bhi marwi hai, dekhen: Tirmidhi (3392), Abu Dawud (5067). Muallif ne isi hadees ke alfaaz naql kiye hain, lekin aakhir mein Abdullah bin ‘Amr رضي الله عنه ki hadees ka tukda shaamil kar diya hai, jo ke bilkul hi alag hadees hai. Ham ne Abdullah bin ‘Amr رضي الله عنه ki hadees hi ke alfaaz darj kiye hain, kyunkay is mein aik sath tamam alfaaz mojud hain.

<sup>23</sup> Is hadees men ye bhi hai ke: Jis ne ise subah o shaam teen baar parha to Allah par lazim hoga ke qayamat ke din us se raazi ho. Baaz ne Abu Dawud (5072) ki hadees ko hasan keh diya, halanke is ki sanad mein “Saabiqa bin Naajiya” hai is ki koi moatbar aur sarif toseeq nahi hai, aur Imam Dhahabi ne kaha hai ke is se sirf aik hi

rawi ne riwayat kiya hai (Meezanul a'itdaal 2:109), aisay rawi ki shakhsiyat bhi Majhoolul 'Ain maani jati hai, isi liye Allama Albani ne usay Majhoolul 'Ain kaha hai (Da'eefa 11:30). Lehaza mabni bar wahem tas-heehat ke saharay isay hasan bananay ki koi gunjaish nahi hai.

<sup>24</sup> Yaad rahay is sanad mein "Suhayl bin Abu Saalih" nahi hain, aur yeh sanad Shaykhayn ki shart par sahih hai. Is hadees mein is ki fazeelat yeh bayan hui hai ke jo shakhs isay subah 10 baar parhay ga us ke liye 100 naikian likhi jayen gi, aur 100 ghalatiyan mita di jayen gi, aur 1 ghulam azad karne ka sawab miley ga, nez us din us ki hifazat ki jaye gi, aur jo shaam ko isay 10 baar parhay ga to us ke baad bhi yehi sawab miley ga.

<sup>25</sup> Is sanad mein Suhayl bin Abu Saalih hain, lekin un ka ikhtilaat mahez mamooli tagayyur ki had tak hai is liye jab tak kisi khaas riwayat mein dalail ya qarain se un ki ghalti saabit na hojaye, un ki riwayat radd na hogi

<sup>26</sup> Muallif ki kitaab mein is ke liye Allama Albani ki Sahih at Targheeb wat Tarheeb (1:273) ka hawala hai, halaan ke yeh hadees Da'eef at Targheeb wat Tarheeb (1:200) mein hai aur Allama Albani ne isay da'eef kaha hai.

<sup>27</sup> Bukhari ki aik doosri hadees mein yeh alfaaz hain: "بِسْمِكَ اللَّهُمَّ" *Bismikal laahumma amootu wa ahyaa*) Tairay naam ke sath hi ae Allah! Main marta aur zindah hota hun

Muallif ne yehi alfaaz naql kiye hain lekin ham ne aksar riwayaat ke paish e nazar mazkoorah alfaaz darj kiye hain.

<sup>28</sup> Layth bin Abu Sulaym ki mutaabihiat Mugheera bin Muslim ne kar di hai, dekhiye: Adab al Mufrad (1207), Amal al yaum wal lailah by Nasai (706).

Is liye Layth pra aitraz karna ghalat hai. Albatta ye baat durust hai ke Abu Zubayr ne is riwayat ko Jabir رضي الله عنه se nahi suna hai, lekin poochnay par unhon ne apne ustad ka naam bata diya hai ke woh Safwan hain aur yeh siqa taabai hain; dekihye: Musnad Ibnul Ja'd (page 382, no. 2611), Amal al yaum wal lailah by Nasai (709), Mustadrak Haakim Indian print (2:412).

Imam Abu Zubayr ko tadlees se to muttasif kiya gaya hai aur woh bhi kitaab se riwayat ke maaenay mein, lekin un par tadlees e taswiya ka ilzaam kisi ne bhi nahi lagaya hai, is liye jab Abu Zubayr ne apne ustad ka naam Safwan bata diya to is ka laazmi matlab yeh hai ke Safwan ne isay Jabir رضي الله عنه se hi suna hai aur is beech koi aur rawi nahi hai.

Baaz ahl e ilm ne yeh samajh liya hai ke Abu Zubayr ne jab apna ustad Safwan ko bataya hai to ab yeh Jabir رضي الله عنه ki hadees nahi reh gayi balkay yeh ya to Safwan ka irsaal hai ya Safwan naam ke yeh koi sahabi hain. Halaanke is se Abu Zubayr par yeh khatarnaak ilzaam lagta hai ke jab yeh hadees siray se Jabir رضي الله عنه ki masnad mein se thi hi nahi, to unhon ne Jabir رضي الله عنه ke hawalay se isay kaisay bayan kar diya? Abu Zubayr aik zabardast siqa imam hain, aap tadlees to kar saktay hain lekin kisi bhi hadees ko apni marzi se kisi sahabi ki taraf mansoob nahi kar saktay.

Mazeed yeh ke Abu Zubayr se hadees e Jabir hi ki baabat sawal huwa tha jis ka maqsad yeh tha ke hadees e Jabir ko aap ne Jabir رضي الله عنه se khud suna hai? ya kisi aur ke wastay se suna hai? Is ke jawab mein un ka Safwan ka naam lena yehi zahir karta hai ke hadees e Jabir hi ko unhon ne Safwan se suna hai. Allama Albani ne yehi baat kahi hai jisay baaz log samajh nahi sakay; dekhiye: Sahiha (2:130). Allama Albani ki baat ki taaid is se bhi hoti hai ke Abu Zubayr ke paas Jabir رضي الله عنه ka sahifa tha jis se woh riwayat karte thay aur is ke baray mein poochnay par unhon ne kaha: "is mein se baaz woh ahadees hain jin ko mein ne Jabir رضي الله عنه se suna hai aur baaz ko kisi aur ne mujhe Jabir رضي الله عنه ke hawalay se bayan kya hai".

(Adh Dh'ufaa by Aqeeli, Tahqeeq by Dr. Mazin Sarsaaw, 5:382, is ki sanad Sahih hai).

Abu Zubayr ke is bayan ko samnay rakh kar ghor karen, ke jab zer e bahes hadees ko unhon ne Jabir رضي الله عنه se bayan kiya aur poochnay par apne ustad ka naam Safwan bataya, to yeh baat saaf ho jati hai ke Jabir رضي الله عنه ki is hadees ko unhon ne Safwan ke wastay hi riwayat kiya hai, aur Sahifa mein is ki mojudgi ke baais unhon ne isay barah e raast Jabir رضي الله عنه se bayan kar diya hai. Nez dekhien: Anwar un Nasiha (Taa 3404).

<sup>29</sup> Asl kitaab mein "التَّائِمَاتِ" (Taammah) ki jaga "التَّائِمَاتِ" (Taammaat) hai. baaz riwayaat mein yahi hai, lekin ham ne Musnad Ahmad ke alfaaz darj kiye hain kyunkay hadees e Waleed ki aksar riwayaat mein yehi hai. Is riwayat ki dono sanaden da'eef hain, hadees e Waleed sahihul isnaad mursal hai, aur hadees e Abdullah bin 'Amr', Ibn Ishaq ke عَنْهُ ke sabab da'eef hai lekin dono mein mazkoorah matan manqool hai lehaza ye hadees Hasan Li ghairihi hai. Wazeh rahay ke hadees e Abdullah bin 'Amr ki jo riwayat imam Nasai, imam Daarmi, aur imam Tabraani ne naql ki hai is mein sirf marfoo hissa hai, lekin baaz ne is marfoo hisse ke sath aakhir mein mawqoofan yeh bhi naql kiya hai ke Abdullah bin 'Amr mazkoorah dua likh kar apne baaz bacchon ki gardan mein latka dete they. Chunkay is hisse ki riwayat mein Ibn Ishaq munfarid hain aur "عن" se riwayat kar rahay hain lehaza yeh hissa saabit nahi hai.

<sup>30</sup> Asl kitaab mein "إِنَّهُ" (innahu) se pehle "وَ" (wa) nahi hai. Baaz riwayaat mein aisa hi hai lekin ham ne Tirmidii ke alfaaz naql kiye hain, jo ke sab se behtar aur jame siyaq mein hain. Nez dekhien: Asl Sifatus Salaah by Shaikh Albani (3:973).

<sup>31</sup> Is riwayat par do aitrazat kiye jatay hain, aik yeh ke “Abu Salma al Juhni” majhool hai, dusray yeh ke Abdur Rahmaan bin Abdullaah bin Mas’ood ka apne waalid se samaa saabit nahi hai. jahan tak pehlay aitraaz ki baat hai to arz hai ke Abu Salma se muraad Abu Salma Moosa bin Abdullaah al Juhni hain, aur ye siqa aur Sahih Muslim ke rijal mein se hain. Is ki daleel yeh hai ke is sanad mein un ke ustad Qasim bin Abdur Rahmaan hain, aur un ki baaz sanadon mein sarahtan Moosa bin Abdullaah al Juhni ka zikr hai, jo wazeh daleel hai ke Qasim se riwayat karne walay yehi hain. Mazeed tafseel ke liye dekhien Sahiha (1:384). Imam Ibn Mu’ayyin ne bhi ye khayal zahir kiya hai ke Abu Salma al Juhni ye Moosa al Juhni hi hain. (Taareekh ibn Mu’ayyin, Riwayatud Doori 3:442).

Musnad Ahmad ke mualliqeen ka kehna hai ke baaz aimmah ne Abu Salma al Juhni aur Moosa al Juhni ko alag alag zikr kiya hai, lehaza yeh dono alag alag hain; arz hai ke jin logon ne bhi un dono ko alag alag zikr kiya hai, inhen is baat ka ilm nahi ho saka ke Moosa al Juhni ki kunniat Abu Salma bhi hai, jabkay imam Maqdisi wa imam Mizzi ne Moosa al Juhni ki kunniat Abu Salma zikr ki hai. (al Kamaal by Maqdisi 9:63; Tahdheeb al Kamaal by Mizzi 29:96).

Rahi yeh baat ke imam Mizzi ne Qasim bin Abdur Rehman ke shagirdon mein Moosa al Juhni aur Abu Salma al Juhni ko alag alag zikr kiya hai, to zahir hai ke apne se paish ro baaz musannifeen ki pairwi mein unhon ne aisa kiya hai; lekin jab unhon ne khud yeh maloomat day di hai ke Moosa al Juhni ki kunniat Abu Salma hai, to mazkoorah dalail ke paish e nazar un dono ko aik maan lainay mein koi cheez maney nahi honi chahiye.

Jahan tak dusre aitraz ki baat hai to arz hai ke jin logo ne Abdullah bin Mas’ood se Abdur Rahman ke samaa ka inkaar kiya hai, un ke muqablay mein jin logon ne samaa ka isbat kiya hai un ki tadaad kahin ziyada hai, nez musabbiteen ke paas thos dalail bhi hain;

mazeed yeh ke musbit ka qoul naafi par muqaddam hota hai.

Tanbeeh :Is hadees par ahl e ilm ki bahes dekhen to sab ka kalaam, mazkoorah dono umoor se mutalliq hi hai; lekin baaz ne yeh nukta aafriki ki hai ke is sanad mein Abdur Rahman bin Mas'ood mudallis hain aur عَنْ se riwayat kiya hai, halaank Ibn Hajar se qabl kisi ne inhen mudallis nahi kaha hai, aur khud Ibn Hajar ne bhi tabqaat ke ilawa jahan bhi Abdur Rahman ka zikr kiya ya un ki sanad par bahes ki hai, kahin bhi un ki tadlees ka hawala nahi diya he, aur sab se ahem baat yeh ke Ibn Hajar ke is qoul ki bunyaad yeh baat hai ke Abdur Rahman ne apne waalid se baaz ahadees suni hain aur un ki baaz ahadees kisi aur se sun kar khud un se riwayat kar diya hai; aur ye baat hi siray se ghalat hai

Dar asl Abdur Rahman ke apne waalid se samaa se mutalliq ahl e ilm ka teen muaqqaf hai. Awwal: matlaqan amaa ka inkar. Doum: matlaqan amaa ka isbat, yehi rajeh hai. Soum: jahan Abdur Rahman ne samaa ki sarahat ki hai wahan samaa ka isbat, warna samaa ka inkar, is teesray muaqqaf se hi un par tadlees ka ilzaam lagta hai, lekin yeh muaqqaf sara sar ghalat hai, kyunkay is baat ki daleel yeh nahi hai ke, Abdur Rahman ne kisi wastay se apne waalid ki riwayat sun kar wastay ko hazaf karkay, barah e raast apne waalid se riwayat kar diya hai, balkay is ki daleel mahez yeh qiyaas aarai hai ke yeh apne waalid ki wafaat ke waqt bahot chhotey they to un se ziyada ahadees kaisay sun sakte hain; Arz hai ke agar woh aik bhi hadees sun sakte hain, to saari ahadees sun-ne ka imkaan hogaya, lehaza baghair kisi khaas daleel ke mahez un ki umr dekh kar deegar ahadees mein un ke samaa ka inkaar nahi kiya ja sakta. Algaraz yeh ke Abdur Rahman ko mudallis kehna ki bunyaad jis muaqqaf par ustuwat hai woh muaqqaf na sirf jamhoor aimmah ke khilaaf hai balkay ghalat bhi hai. Is hadees ke difaa mein yeh chand batein intehai ihtisaar ke sath rakhi gayi hain, in sha Allah kisi aur mauqa se ham is par



mazeed tafseel ke sath baat karen ge.

<sup>32</sup> Qatadah ne Musnad Ruwyani (461) ki riwayat mein tahdees ki sarahat kar di hai, lehaza inqita aur un ke “عَنْهُ” par aitraaz ki baat durust nahi. Tafseel ke liye dekhen: “Anwar un Nasiha” (Daal 1537)

<sup>33</sup> Is sanad mein Qatada ka “عَنْهُ” hai, lekin Musnad Harith ki riwayat mein “Abu Mijlaz Lahaq bin Humayd” ne Qatada ki mutabiat kar di hai. Baaz ne Abu Mijlaz se usay mursalan riwayat kiya hai, aur Musnad Harith ke bhi baaz nuskho me yeh riwayat mursalan hi hai; lekin Hafiz Ibn Hajar ne aik nuskhe mein isay mawsoolan bhi dekha hai aur is par aetmaad zahir kiya hai. (Mataalibul ‘Aaliyah bi Zawaa'id al Masaaneed ath Thamaaniyah, 9:406)

Chunkay Abu Mijlaz irsaal karne walay rawi hain, is liye ain mumkin hai ke unhon ne Anas رضي الله عنه se bhi isay sun rakha ho aur kabhi kabhi ikhtisaar karte hue isay mursalan bhi bayan kiya ho. Taham agar isay mursal hi maan len, to mursalan is ki sanad sahih hai, lehaza is se istish-haad kar saktay hain.

Is ke ilawa, aik doosri sahih hadees “اللَّهُمَّ بِكَ أَحَاوِلُ وَبِكَ أَصُولُ وَبِكَ أَفَاتِلُ” ke alfaaz saabit hain, dekhiye Musnad Ahmad Maimanah Print (4:332); is ki sanad Muslim ki shart par sahih hai.

In shawahid ki roshni mein ye hadees bilkul sahih sabit hoti hai, Alhamdu Lillaah; Tafseel ke liye dekhen: “Anwar un Nasiha” (Daal 2632)

<sup>34</sup> Sahih Bukhari mein saaf mojud hai ke Ibn Abbas رضي الله عنه ne kaha: “وَقَالَهَا مُحَمَّدٌ” (wa qaalaha Muhammad) yani Mohammad ﷺ ne yeh alfaaz kahe hain. Is se wazeh hai ke yeh riwayat sareehan

marfoo hai, lehaza baaz ka isay Sahih Bukhari hi ke hawalay se mawqoof batlana ghalat hai.

Wazeh rahay ke Abu Dawud (3627), Ahmad (6:24) waghera mein zara mukhtalif alfaz ke sath aik aur qauli marfoo hadees hai, lekin is ki sanad mein Baqiyyah ibn Waleed Mudallis aur Maswee hai aur samaa musalsal ki sarahat nahi hai lehaza yeh sanad da'eef hai.

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<sup>35</sup> Tanbeeh: Muallif ki mufassal kitab Adh Dhikr wad Du'a wal 'Ilaaj bir Ruqaa minal Kitaab was Sunnah ki takhreej karne walay Shaikh Yasir bin Fathi al Masri ko ajeeb wahem huwa hai. Mosoof ne is sanad mein "Abdur Rahman bin Ishaaq" ko "Abu Shayba Abdur Rahman bin Ishaaq al Waasti" samajh liya jo ke bil ittefaq da'eef hai, phir isi ghalat fehmi mein mosoof ne is hadees ko da'eef keh diya (Dhikr wad Du'a... 1:395).

Jabkay is hadees mein "Abdur Rahman bin Ishaaq" se murad "Abdur Rahman bin Ishaaq al Qarshi al Madni" Siqa hain jaisa ke Musnad Ahmad waghera ki sanadon mein sarahat mojud hai. Nez dekhien "Anwaar al badr fee wadh' al yadayn 'alas sadr" (page 590).

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<sup>36</sup> Baaz riwayaat mein shaytan bhaganay ke liye azaan dainay ki baat warid hai magar yeh riwayaat da'eef hain. Dekhien Musnad Ahmad Maimanah Print (3:305), Musannaf Abdur Razzaq Tahqeeq by A'zmi (5:160); Albani ne ise Da'eef kaha hai: Da'eefa (1140).

Tabrani waghera mein isi silsilay ki kuch aur riwayaat hain jo mauzo o mann gharat hain. Gharaz yeh ke khaas shaytan ko bhaganay ke liye azaan dainay se mutalliq koi bhi hadees saabit nahi hai.

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<sup>37</sup> Qawi momin Allah ke nazdeek behtar aur Allah taala ko ziyada pasand hai naa tawaan momin se, aur har aik tarah ka momin behtar hai, nafa bakhsh kamon ki hirs rakho aur Allah se madad

talab karte raho, is mein aajizi na dikhao, agar koi museebat lahaq ho to yun na kaho ke : “Agar main ne aisa kiya hota to aisa ho jata,” balkay kaho “jo Allah ne muqaddar kiya aur chaha woh huwa”. Kyunkay “agar” yeh shaytani amal ka darwaaza kholta hai.

<sup>38</sup> Imam Nawawi ki is kitaab mein yeh asar Husayn ؑ, ke hawalay se mazkoor hai lekin shayad yeh kitab ki ghalti hai aur sahih “Hasan” hai, kyunke Hasan Basri hi ki taraf mansoob aisay alfaaz mlitay hain, lekin Hasan Basri se bhi yeh saabit nahi hain. Ibn Qayyim ne Hasan Basri ka qaul Ibn Mundhir ke hawalay se naql kiya hai (Tuhfatul Mawlood, page 29). Lekin Ibn Mundhir ki yeh sanad dastiyab nahi hai, Albatta alfaaz ke ikhtilaaf ke sath is ki sanad Musnad ibnul Ja’d (page 488), mein mojud hai, lekin is mein “Haytham” sakht zaef hai. Is ki kuch aur sanaden hain lekin sab ki sab da’eef hain.

Albatta is mauqa par Hasan Basri se yeh alfaaz saabit hain: **جعله الله** *ja’alahul llaahu mubarakan ‘alayka wa ‘alaa ummati Muhammad*” (Ad Du’a by Tabrani Tahqeeq by Muhammad Sa’eed, 945, is ki sanad hasan hai). Yehi alfaaz Ayyub Sakhtiyani se bhi saabit hain: al-’Iyaal by Ibn Abu Dunya (202, is ki sanad hasan hai).

Nabi ﷺ se nav maulood ke liye barkat ki dua dena saabit hai (Sahih Bukhari 5467), lekin is ka saigha ba sanad e sahih manqool nahi hai. Musnad Bazzar (7310) mein yeh alfaaz marfoo’an warid hain: **بَارَكَ اللَّهُ لَكَ فِيهِ، وَجَعَلَهُ بَرًّا تَقِيًّا** (*Baarakal laahu laki feehi wa ja’alahu barran taqiyyaa*). Is ke rijal siqa hain lekin sanad mursal hai.

<sup>39</sup> Tanbih: Baaz ne **أَعُوذُ** (*A’oodhu*) ko Tirmidhi (2060) ki taraf mansub kardiya hai, aur **أُعِيدُ كُفًّا** (*u’eedhu kumaa*) ko Bukhari (3371) ki taraf mansub kardiya hai, jabkay mamla bilkul baraks hai.

<sup>40</sup> “Hakam bin Utayba” se Sh’uba ne riwayat kiya hai, phir Sh’uba ke bahot saaray shagirdon ke zariye yeh riwayat marwi hai, lehaza Hakam ke “عَنْهُ” par aitraaz durust nahi hai, aur is sanad mein “A’amash” ka wajood nahi hai. Mazeed yeh ke is ki bahot saari sanden hain; tafseel ke liye dekhiye Yasir bin Fathi Misri ki takhreej ke sath muallif ki asl kitab: “Adh Dhikr wad Du’a wal ‘Ilaj bir Ruqaa minal Kitaab was Sunnah” (1:423-428).

Albatta is ke marfoo aur moqoof honay mein ikhtilaaf hai, lekin alfaaz ijthadi nahi hain lehaza moqoof riwayat bhi hukman marfoo hai. Sheikh Yasir bin Fathi Misri ne kayi moqoof riwayaat bhi paish ki hain maslan: Musannaf Ibn Abi Shayba Tahqeeq Ash Shathari (11150) aur is ki sanad ko sahih qarar diya hai.

<sup>41</sup> Abu Ishaq as Sabe’e ne samaa ki sarahat kardi hai, dekhiye: Tawheed by Ibn Mandah (160), Sunan Kubra by Nasai (10108), Musannaf Abdur Razzaq Tahqeeq by Ayman Azhari (3:239, no. 6070); lehaza baaz ka Abu Ishaq ke “عَنْهُ” ke sabab is riwayat ko da’eef qarar dena ghalat hai. Mazeed tafseel ke liye dekhen: “Anwar un Nasiha” (Taa 3430).

<sup>42</sup> Abu Dawud ki sanad mein “Yahya bin Abu Katheer” ke “عَنْهُ” par aitraaz durust nahi hai, kyunkay woh tadlees se bari hain, baaz ahl e ilm ne irsaal ke maienay mein un ke liye tadlees ka lafz bola hai woh haqeeqi mudallis hargiz nahi hain; is silsilay mein Allama Albani ki tahqeeq ke liye dekhiye: Ar Rawdhad Daani (page 165-166). Nez dekhiye: Adh Dhu’faa by Aqeeli, Tahqeeq by Dr. Mazin (6:395, is ki sanad hasan hai), Tahdheeb al Kamaal by Mizzi (10:78).

Ibn Majah ki sanad bhi Sahih hai, kyunke Muhammad bin Ishaq ne “Amaalee Muhammad bin Ibrahim Jarjaani” mein samaa ki

sarahat kardi hai (Alif / 175 Qaaf, is ki sanad sahih hai). Lehaza Muhammad bin Ishaq ke “عَنْهُ” par aitraaz durust nahi hai.

<sup>43</sup> Yazeed bin Rukanah ركانہ صحابي hain jaisa ke Imam Haakim ne sarahat ki hai, lehaza irsaal ka aitraaz durust nahi hai. Taqreeban inhin alfaaz ke sath yeh hadees Abu Hurayra رضى الله عنه se bhi marwi hai. Dekhen: Ibn Hibban, Tahqeeq by Arnaut (3037). Lekin is ke marfoo aur moqoof honay mein ikhtilaaf hai, bazahir yehi maloom hota hai ke yeh dono tarah sahih hai; Abu Hurayra رضى الله عنه ne kabhi isay marfoo bayan kiya hai aur kabhi moqoof bayan kiya hai

<sup>44</sup> Ye Abu Hurayra رضى الله عنه se moqoofan marwi hai. Muallif ne yahan *اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا، وَسَلَفًا، وَأَجْرًا* (*Allaahum maj'alhu lanaa faratan wa salafan wa ajran*), ke alfaaz ke sath Hasan Basri's رحمه الله ka amal naql kiya hai. Is ki sanad bhi sahih hai; dekhiye: Du'a by Tabrani, Tahqeeq by Muhammad Sa'eed (1203), Sahih Bukhari Ta'leeqan (Hadith no. 1335 se qabl), lafz dono ke hain. Musannaf Ibn Abi Shayba, Tahqeeq Ash Shathari (31826), Taghleequt Ta'leeq by Ibn Hajar (2:484).

Baaz ne Taghleequt Ta'leeq ki sanad mein Sa'eed aur unke ustad Qatada ke “عَنْهُ” ke sabab ise da'eef kaha hai; lekin Tabrani aur ibn Abi Shayba ki riwayat mein yeh dono rawi nahi hain, yani deegar kayi siqa ruwat ne Qatada ki mutabiat kar di hai, lehaza is riwayat ko da'eef batlana bilkul ghalat hai.






<sup>45</sup> Baaz ka yeh kehna ke Bukhari o Muslim ke alfaaz mein kuch ikhtilaaf hai, sara sar ghalat hai, haq yeh hai ke dono ke alfaaz bilkul yaksaan hain



<sup>46</sup> Hadith is tarah hai: Uthman ibn Affan رضى الله عنه kehte hain ke Nabi Akram ﷺ jab maiyat ke

dafan se farigh hotay to wahan kuch der ruktay aur farmatay: "apne bhai ki maghfirat ki dua mango, aur is ke liye saabit qadam rehne ki dua karo, kyunkay abhi is se sawal kiya jaye ga". (Abu Dawud 3221) Sahih; Albani ne ise Sahih kaha hai: Ahkaamul Janaa-iz (page 156).


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47 Hadith is tarah hai:

Abu Hurayra  kehte hain ke Rasool Allah  ne farmaya: Hawa ko bura na kaho, kyunkay woh Allah taala ki rehmat mein se hai, woh rehmat bhi laati hai aur azaab bhi laati hai; Albatta Allah taala se is ki bhalai ka sawal karo aur is ke shar se Allah ki panah mango (Ibn Majah 3727; Sahih; Albani ne ise Sahih kaha hai: Sahiha 2756) Is hadees mein choonkay hukm hai ke hawa chalne par Allah se is ke khair ka sawal, aur is ke shar se panah talab karni chahiye, is bunyaad par muallif ne apni taraf se mazkoorah seega darj kardiya hai; lekin muallif ka yeh tarz e amal durust maloom nahi hota, kyunkay is mauqa ka seega bhi khud Allah ke Nabi  se saabit hai, jisay Amma 'Aayesha  ne bayan kardiya hai, yeh seega wohi hai jisay muallif ne agay naql farmaya hai; lehaza Nabi  ki ittebaa karte hue is mauqa par sunnat se saabit shuda alfaaz hi ka ehtimaam karna chahiye.

Wazeh rahe ke Abu Hurayra  ki isi hadees ke aik tareeq mein mazkoorah hukm ke sath **اَللّٰهُمَّ اِنِّيْ نَسْأَلُكَ خَيْرَهَا، وَنَعُوْذُ بِكَ مِنْ شَرِّهَا** (*Allaahumma innee nas-aluka khayrahaa, wa na'oodhu bika min sharrihaa*) ka seega bhi manqool hai; dekhiye: Sunan Kubra by Nasai (10699); lekin yeh saabit nahi kyunkay is ki sanad mein aik rawi "Talq bin Samh" hai, ise Imam Abu Hatim ne majhool kaha hai ('ilalul Hadith by Ibn Abu Hatim, Tahqeeq by Sa'd al Hameed 5:95); Lehaza is moqa par wohi mufassal dua parhna chahiye jo amma 'Aayesha  ki agli hadees mein mazkoor hai.

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48 Ye Abdullah bin Zubayr  ki moqoof riwayat hai. Is mein hai ki

jab Abdullah bin Zubayr رضي الله عنه baadal ki garaj suntay to baat cheet band kar dete aur mazkoora kalmaat parhte, aur phir farmatay: Yeh zameen walon ke liye sakht wa'eed hai. Yad rahe ke in kalmaat mein **سُبْحَانَ الَّذِي** (*Subhaanal ladhee*) ke baad ke pooray alfaaz Qur'an ki Surah Ra'd ayat 13 ke hain.

Tanbeeh: Mu'atta Malik Bi Riwayah Yahya mein "Abdullah bin Zubayr رضي الله عنه" ka naam saqit hai, jabkay Mu'atta ke deegar nuskhon mein, isi tarah Imam Maalik ke tareeq se deegar kutub mein marwi is riwayat mein yeh naam mojood hai

<sup>49</sup> Baaz ka Sufyan Thawri ke **عَنْهُ** ke sabab isay da'eef kehna ghalat hai kyunkay is ke maqbool honay par muhaddiseen ka ijma hai. Dekhiye: Anwaarul Badr (pages 315-373). Mazeed yeh ke bahot se ruwat ne Sufyan ki mutabiat bhi ki hai; Tafseel ke liye dekhien: "Anwar un Nasiha" (Daal 1176)

<sup>50</sup> Muallif ne Daarmi ke alfaaz naql kiye they, lekin ham ne Haakim ke alfaaz darj kiye hain jo ke tamam riwayaat mein mojood hain, chunkay infiraadi tor par har riwayat ki sanad mein zoaf hai is liye kisi riwayat ke munfarid alfaaz taa'id se khaali shumaar honge aur hasan li gairihi ka darjaa inhin alfaaz ko mil sakta hai, jo sab riwayaat mein mushtarik hon.

<sup>51</sup> Is sanad mein "Ishaq bin Abdullah Madni" ke ta'ayyun ke baare mein ikhtilaf hai. Is ki waja Ishaq ke walid "Abdullah" ke naam ke zabt ka ikhtilaf hai; baaz ne ise "Ubaidullah" bit tasgheer bataya hai, jabke baaz ne "Abdullah" bit takbeer batlaya hai. Ishaq ki ye riwayat do tareeq se marwi hai. Dono turq ki tafseel mulaheza ho:

### **Pehla tareeq: Asad bin Musa:**

Asad bin Musa ki sabit riwayat mein bagair kisi ikhtilaf ke "Ishaq bin Abdullah" hai. (Targheeb by Ibn Shaheen, Page 52, no. 140, Asad tak is ki sanad hasan hai)

**Dusra tareeq: Waleed bin Muslim:**

Waleed bin Muslim se un ke do shagirdon ne ye riwayat bayan ki hai. “Hakam bin Musa” aur “Hisham bin Ammar”.

Hakam bin Musa ki riwayat: Hakam se teen rawiyo (Muhammad bin Ali bin Zayd, Haamid bin Muhammad, Abu Ya’la) ne isay bayan kiya hai aur teeno ne bil ittefaq “Ishaq bin Abdullah” hi bayan kiya hai. Muhammad bin Ali bin Zayd ki riwayat ke liye dekhiye (Mustadrak Haakim Indian print 1:422, is ki sanad Hakam tak hasan hai); Haamid bin Muhammad ki riwayat ke liye dekhiye (Dheel Taareekh al Baghdad by Ibn Duhaythi 1:334, is ki sanad Haamid tak hasan hai); Abu Ya’la ki riwayat Ibn Sunni ne ‘Amal al yaum wal lailah mein naql ki hai aur is ke baaz nuskhon mein “Ishaq bin Abdullah” hi hai jaisa ke muhqqiqeen ne sarahat ki hai balkay Shaikh Abdul Qadir ‘Ataa ne apne nuskhe mein aisay hi zabt kiya hai; dekhiye: Amal al yaum wal lailah by Ibn Sunni, Tahqeeq by Al Barni (page 89 footnote). Aur yehi durust hai kyunkay is ke liye do ruwat ki mutabiat mojud hai.

Waleed ke aik chouthay shagird Hisham bin Khalid ki riwayat mein bhi “Ishaq bin Abdullah” hi hai lekin yeh riwayat da’eef hai, dekhen: Nawadirul Usool by Hakeem Tirmidhi, Tahqeeq by Tawfeeq (2:185). Mazkoorah ruwat ke bar khilaaf Hakam bin Musa ke kisi bhi shagird ki riwayat saabit nahi, maslan Mu’jam Ibn Asaakir (1:307) mein Muhammad Hadhrami ki riwayat sanadan da’eef hai, nez muhaqqiq ki shahadat ke mutabiq makhtoota mein mutalliqa naam par “Tadhbeeb” ki alamat hai jo ghalti ki taraf ishara karti hai

Hisham bin Ammar ki riwayat: Hisham se un ke shagird Ubaid bin Abdul Wahid ki riwayat saabit hai, is mein baghair kisi ikhtilaaf ke “Ishaq bin Abdullah” hi hai (Shu’bal Imaan, Tahqeeq by Zaghloul, no. 3904, is ki sanad Ubaid tak sahih hai). Yaad rahay ke Shu’bal



Imaan ke dusray muhaqqiq Dr. Abdul Ali ne jo tasgheer ke sath zabt kiya hai yeh qatai tour par ghalat hai, kyunkay Imam Bayhaqi رحمه الله ne riwayat ke baad poori sarahat ke sath yeh bhi kaha hai:

“Mere dono teachers (Yahya bin Ibrahim aur Imam Haakim) ne apni sanad mein ‘Ubaidullah’ nahi bayan kiya hai balkay ‘Ishaq bin Abdullah’” hi bayan kiya hai (Shu’bal Iman, Tahqeeq by Abdul Ali 5:408)

Hisham se un ke jis dusray shagird ki riwayat saabit hai woh Imam Ibn Majah hain, aur Ibn Majah ke baaz nuskhon mein bhi “Ishaq bin Abdullah Madni” hai; dekhye: Ibn Majah, Taymuriya edition (B/197/Q1); Ibn Majah Darut Taaseel print (page 242, footnote 3); Zawaid ibn Majah by Busairi, Tahqeeq by Muhammad Mukhtar Husain (page 254, no. 594); Tafseer ibn Katheer, Tahqeeq by Muhammad Husain Shamsuddin (1:375); Lisanul Meezan by Ibn Hajar, Tahqeeq by Abu Ghudda (2:63).

Zahir hai ke Ibn Majah ki riwayat mein bhi sahih naam “Ishaq bin Abdullah” hi hai kyunkay is par Ubaid bin Abdul Wahid ki mutabiat bhi mojud hai.

Hisham ke in dono shagirdon ke bar khilaf aik teesray shagird “Muhammad bin Abu Zar’ah Dimashqi” ne “Ishaq bin Ubaidullah” tasgheer ke sath bayan kiya hai (Ad Du’a by Tabrani with Tahqeeq by Muhammad Sa’eed, no. 919). Arz hai ke, in ki toseeq mojud nahi hai taham agar ye siqa bhi hotay to Hisham ke do shagirdon ki muttafiqa riwayat ke muqablay mein in ke bayan ki koi hesiyat na hoti.

Pata chala Hisham bin Ammar ki riwayat bhi Hakam bin Musa ki riwayat ke mawafiq hai yani in dono ke ustad Waleed bin Muslim ne “Ishaq bin Abdullah” hi bayan kiya hai, aur is bayan par Asad bin Musa ki mutabiat bhi mojud hai jaisa ke shuru mein guzar chuka; yani Asad bin Musa aur Waleed bin Muslim dono ne apne ustad ka naam “Ishaq bin Abdullah” hi bataya hai.

Is tafseel se yeh baat tae hojati hai ke is sanad mein “Ishaq bin Abdullah” hi hai. Ab dekhna yeh hai ke is se kon murad hai to Imam Hakim, Imam Dhahabi aur Shaikh Albani (رحمهم الله) ne yeh ihtimal zikr kiya hai ke is se murad “Ishaq bin Abdullah bin Abu Farwa Amwi Madni” ho sakte hain. (Mustadrak Haakim, Indian Print 1:422, isi ke sath Dhahabi ki ta’leeq bhi hai; ‘Irwaaul Ghulail by Albani 4:43).

Arz hai ke yehi baat mutayyan hai, is ke mutaddid dalail hain, maslan is ki aik zabardast daleel yeh hai ke is ke shagird Waleed bin Muslim ne aik riwayat mein is ka poora naam “Ishaq bin Abdullah bin Abu Farwah” bata diya hai, dekhye: Dheel Taareekh al Baghdad by Ibn Duhaythi 1:334, Waleed tak is ki sanad hasan hai, Ibn Hubaysh ye Husayn bin Umar bin Imran bin Hubaysh hain, Khateeb ne inhen Haamid bin Muhammad ke shagirdon mein zikr kiya hai, dekhiye Taareekh Baghdad Sa’dah print (8:169). Waleed bin Muslim ke asaatisa mein bhi is ka tazkira hai, dekhye: Tahdheeb al Kamaal by Mizzi (2:446). Nez Ishaq ke aik dusray shagird Asad bin Musa ne is ka poora naam “Ishaq bin Abdullah al Amwi, from Madina” bataya hai, dekhiye: Targheeb by Ibn Shaheen (page 52, 140, Asad tak is ki sanad hasan hai) aur is tabqa mein Amwi aur Madni yehi rawi hai, dekhiye: Tahdheeb al Kamaal by Mizzi (2:446).

Jab yeh wazeh hogaya ke yeh rawi “Ishaq bin Abdullah bin Abu Farwah al Amwi al Madni” hai, to maloom hona chahiye ke Imam ibn Mu’ayyin ne isay kazzab kaha hai: al Jarh wat Ta’del by Ibn Abu Hatim, Tahqeeq by Mu’allimi (2:228, is ki sanad sahih hai) aur kai muhaddiseen ne isay matrook kaha hai maslan dekhiye: Taqreeb at Tahdheeb by Ibn Hajar (368), lehaza yeh riwayat sakht da’eef hai.

Kuch wazahaten:

Imam Bukhari, Imam Abu Hatim Razi, Imam Abu Zar’ah Razi aur

Ibn Abu Hatim (رحمهم الله) ne is Ishaq ko “Ishaq bin Abdullah bin Abu Maleekah” batlaya hai (Jarh wat Ta’deel by Ibn Abu Hatim, Tahqeeq by Mu’allimi 2:288); aur Imam ibn Hibban ne bhi “Ishaq bin Abdullah Madni” likha hai jis se zahir hota hai ke Ibn Hibban ka bhi yehi muaqqaf hai (Thiqaat by Ibn Hibban, Uthmaniya print 6:48, matboo’aa nuskhe mein tasgheer ke sath zikr karna ghalat hai)

Is se is baat ki taa’id hoti hai ke Ishaq ke walid ka naam “Abdullah” takbir ke sath hi hai. Albatta in aimma ne is ka ta’ayun “ibn Abu Farwah” ke bajaye “ibn Abu Maleekah” se kiya hai. Agar yeh baat maan li jaye to bhi yeh riwayat da’eef hi rahay gi kyunkay ibn Abu Maleekah majhul hai. Ibn Hibban ne majaheel ki toseeq walay apne munfarid usool ke tahet usay siqaat mein zikr kar diya.

Ibn Asaakir ne is Ishaq ko “Ishaq bin Ubaidullah bin Abu Muhajir” bataya hai, aur unhin ki pairwi mein Ibn Hajar aur Allama Albani ne bhi isay “Ibn Abu Muhajir” mana hai, lekin yeh durust nahi hai kyunkay zer e bahes riwayat mein Ishaq ko kayi ruwat ne Madni bataya hai “Ibn Abu Muhajir” Shami rawi hai. Bahr e haal yeh rawi bhi majhool hi hai lehaza isay maan-ne ki soorat mein bhi riwayat da’eef hi rahay gi. Yaad rahe ke is ko Ibn Hibban ne bhi siqa nahi kaha hai kyunkay yeh Shami aur tasgheer ke sath hai aur Ibn Hibban ne jisay siqa kaha hai woh Madni aur takbir ke sath hai. Dr. Bashaar ne baja tor par likha:

Ibn Abu Muhajir ke tarjuma mein Ibn Hajar ne yeh kaha ke: “Isay Ibn Hibban ne siqaat mein zikr kiya hai” to yeh durust nahi hai, kyunkay Ibn Hibban ne sirf “Ishaq bin Ubaidullah Madni” ke alfaaz ke sath zikr kiya hai aur is mein is baat ki hargiz daleel nahi ke is se murad “Ibn Abi Muhajir” hai (Tahdheeb al Kamaal by Mizzi 2:458; wazeh rahay ke Dr. Bashaar ne is se zara pehlay siqaat ke makhtoot se “Ishaq bin Abdullah” baghair tasgheer ke naql kiya hai)

Imam Busayri رحمہ اللہ ko ajeeb wahem huwa hai unhon ne Ishaq ko “Ishaq bin Abdullah bin Harith bin Kinanah Qarshi ‘Aamri” samajh liya, aur phir is se mutalliq tawseeqaat zikr kar deen (Zawa'id Ibn Majah by Busayri, Tahqeeq by Mukhtar Husayn, page 254, no. 594). Halaank yeh rawi is tabqa ka hai hi nahi, aur ise maan lainay ki soorat mein sanad hi munqate ho jaye gi.

Aur is se bhi ziyada ajeeb baat yeh hai ke baaz ne “Ishaq” ko na “Ibn Abu Farwah” tasleem kiya na “ibn Abu Maleekah” mana, aur na hi “Ibn Abu Muhajir” samjha, balkay “Ishaq bin Ubaidullah Madni” naam ki aik farzi shakhsiyat tasawwur karkay Imam Busayri ki zikr kardah woh tawseeqaat is ke khatay mein daal deen, jo ke aik dusray rawi se mutalliq theen. Subhan Allah!

Bahr e haal hamari nazar mein rajeh wohi baat hai jis ka ihtimal Imam Hakim, Imam Dhahabi aur Shaikh Albani (رحمہم اللہ) ne zikr kiya hai aur dalaail ki roshni mein yeh baat yaqeen tak pahonch chuki hai, yani is sanad mein “Ibn Abu Farwah” hai jo kazzab o matrook hai, lehaza baaz ka isay hasan kehna durust nahi hai. Allama Albani ne isay hasan kehna walay baaz ma-aasireen ke baare mein likha:

“*Hassanahul juhlaa*” jahilon ne isay hasan kaha hai (Da'eef Targheeb wat Tarheeb 1:292).

<sup>52</sup> Ibn Mas'ood رحمہ اللہ ki hadees sahih hai; is ki sanad mein “Abdur Rahman” par tadlees ka ilzam dharna ghalat hai. Is ki wazahat ho chuki hai, dekhiye: Endnote 31. Isi tarah Musnad Abu Ya'la ki hadees bhi sahih hai.

<sup>53</sup> Is riwayat ka daro madar ‘Ali bin Zayd’ par hai is ke baare mein: Imam Jawzani (d 259) ne kaha: yeh sakht kamzor hadees wala aur za'ef hai. (Ahwal ur Rijaal by Jawzani, page 194).

Muhammad bin Tahir Qaysarani (d 507) ne kaha: Ali ban Zaid

matrukul hadith hai. (Tadhkiratul Huffaz by Qaysarani, page 148).

Imam Ahmad aur Ibn Mu'ayyin ne kaha: Ye kuch nahi hai (aur ye sakht jarah hoti hai). (Kaamil by ibn 'Adi, 6:335, is ki sanad hasan hai; al Jarh wat Ta'deel, 9:204, is ki sanad sahih hai).

Imam Muslim ne sirf ek sanad mein "Thaabit Bunani" ke sath mila kar is ki riwayat li hai (Sahih Muslim 1789); Yani Sahih Muslim mein mustaqil is se koi riwayat nahi hai, lehaza isay alal itlaaq Sahih Muslim ka rawi batlana mahle nazar hai.

Ibn Majah waghera mein is ki doosri sanad (Ismail bin Ayyash, from Ibn Jurayj, from Zuhri) hai; jis mein yeh rawi nahi hai lekin is mein kayi illaten hain, bil khusoos Ibn Jurayj ka عَنْهُ hai. Aur in ka maamla aam mudalliseen jaisa nahi hai; khud Allama Albani ne mutaddid maqamat par bator khaas in ke عَنْهُ ko shadeed zoaf shumaar kiya hai. Tafseel ke liye dekhien: "Yazeed bin Mu'awiya par ilzamat ka jayeza" (pages 507-508).

Zahir hai in dono sanadon ki position aisi nahi hai ke inhen baham mila kar hasan li gairihi banaya jasakay, lekin Allama Albani ko Ibn Jurayj wali sanad ka aik aur tareeq mila jis mein "Ibn Ziyad" nami rawi ne Ibn Jurayj ki mutabiat karte hue Zuhri se yehi riwayat bayan kar rakhi hai. Dekhien: Sahiha (5:411).

Allama Albani farmatay hain ke yeh "Ibn Ziyad" ya to Muhammad Alhani hai ya Abdur Rahman Afriqi, aur bahr e soorat yeh sanad qabil e istish-haad ban jati hai. Phir Allama ne is sanad ko Ali bin Zaid ki sanad ke sath mila kar is riwayat ki tehseen kar di hai.

Arz hai ke yahan Allama se 'Ibn Ziyad' ke ta'ayyun mein tasamuh huwa hai, agar un se is ka sahih ta'ayyun ho jata, to aap hargiz us ki sanad se istish-haad na karte; dar asl is sanad mein 'Ibn Ziyad' yeh "Abdullah bin Ziyad bin Sam'an" hai, jis ka tazkara Ismail bin Ayyash ke asaatiiza mein bhi milta hai, aur Zuhri ke shagirdon mein bhi; jabkay Allama Albani ke zikr karda dono ruwat mein se koi bhi

Imam Zuhri ka shagird nahi hai. Mazeed yeh ke isi riwayat ke aik tareeq mein 'Ibn Sam'an' ki sarahat aa gai hai. Dekhye: Musnad Mustakhraj by Abu Nu'aym, no. 791 (Matbu'aa nuskhah mein "Ibn Samhan" chap gaya hai).

Lehaza yeh tae ho jata hai ke is sanad mein "Ibn Ziyad" se murad Abdullah bin Ziyad bin Sam'an hi hai; aur yeh sakht da'eef o matrook rawi hai; balkay mutaddid aimma ne usay kazzab kaha hai, (aam kutub e rijaal); Lehaza is ki sanad jo sab se behtar zahir ho rahee thi, haqeeqat mein yeh sab se bad tar hai, aur is se istish-haad ki koi gunjaish hi nahi hai.

<sup>54</sup> Hadees ki in charon kitabon mein nez aur bhi mutadid kutub ahaadees mein mukammal seega e ta'awwuz (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) ke alfaaz mojood hain, isi tarah Qur'an mein bhi فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ke alfaaz mojood hain (Surah Nahl: 98). Lehaza baaz mashaaikh ka yeh farmana qat'an durust nahi ke yeh seega Qur'an o Hadees ki nass ke bajaye logon ke amal se saabit hai.

<sup>55</sup> Salman bin Taymi ka عَنْهُ maqbool hai, Hafiz Ibn Hajar ne inhen dusray tabqe mein rakha hai; nez dekhiye: Anwar un Nasiha (Taa 2035)

<sup>56</sup> Ubayd bin Abu Ja'd ko Ibn Hajar ne "sudooq" kaha hai. (Taqreeb at Tahdheeb by Ibn Hajar, no. 4366) Imam Ibn Hibban (d 354) ne bhi inhen siqa kaha hai, nez farmaya: Ubayd bin Abu Ja'd, Sahaba ki ek jamaat se riwayat karte hain (Thiqaat by Ibn Hibban, Uthmaniya print, 5:138); Lehaza bila kisi daleel, Amma Aayesha رَضِيَ اللَّهُ عَنْهَا se Ubayd bin Abu Ja'd ke samaa ka inkaar na qabil e iltefat hai.

<sup>57</sup> Baaz ne is sanad par yeh aitraaz kiya hai ke Ibn Lahi'ah mudallis

the aur jis riwayat mein unhon ne samaa ki sarahat ki hai, usay un ke shagird ne ikhtilaat ke baad riwayat kiya hai. Arz hai ke “Mu’jam Kabeer lit Tabrani” mein Ibn Lahi’ah ne samaa ki sarahat bhi ki hai aur is sanad mein un se riwayat karne walay (Abdullah bin Yazid Abu Abdur Rahman Muqri) hain, aur unhon ne Ibn Lahi’ah se un ke ikhtilaat se pehlay suna hai. (Tahdheeb at Tahdheeb by Ibn Hajar, Indian print 5:378). Lehaza yeh dono aitrazat be maienay hain.

<sup>58</sup> Bayhaqi ki sanad mein Abu Ishaq Sabi’ee ne samaa ki sarahat kar di hai, nez Tabari ki sanad mein Abu Ishaq ke shagird Shu’ba hain jo Abu Ishaq aur apne deegar asaaitiza ki sirf musarreh bis samaa riwayat hi naql karte hain

<sup>59</sup> Ibn Hibban aur Abu Ya’la ki riwayat mein Muhammad bin Ishaq ne samaa ki sarahat kar di hai.

<sup>60</sup> Mubarak bin Fudhala ne ibn Abu Shayba ki riwayat mein samaa ki sarahat kar di hai, lehaza jis ne is ki sanad ko da’eef kaha hai woh ghalti par hai.

<sup>61</sup> Baaz ka yeh kehna ke (اللَّهُمَّ مِنْكَ وَلَكَ) se le kar aakhir tak ke alfaaz saabit nahi, bilkul ghalat hai kyunkay aakhri jumla (اللَّهُمَّ تَقَبَّلْ) to Muslim hi ki dusri hadees mein saabit hai (1967). Aur rahay (اللَّهُمَّ مِنْكَ وَلَكَ) ke alfaaz, to yeh bhi Mustakhraj Abu ‘Awanah (7798) mein saabit hain, is ki sanad mein, Qatada se Imam Shu’ba ne riwayat kiya hai aur Qatada se jab Shu’ba riwayat karen to un ka عَنَّهُ hujjat hota hai, Allama Albani ne in alfaaz wali aik aur riwayat ko hasan kaha hai (Ta’leeq Hidayatur Ruwat (2:128, footnote 2).

Maloom huwa yeh riwayat bilkul sahih hai, lehaza baaz ka deegar

turq se ankhen band karkay sirf Bayhaqi ki sanad dekh kar isay da'eef keh dena bahot bada tasahul hai.

Note : Muallif ki kitaab mein "مِنِّي" hai, "ي" ka izafah muallif ki taraf se hai agar koi shakhs khud apni taraf se zubah kare to woh "minni" kahe ga, lekin koi dusray ki taraf se zubah kare to "min" keh kr us ke baad us shakhs ka naam zikr kare ga.

<sup>62</sup> Abu Zubayr ka istilahi mudallis hona saabit nahi, baaz ne kitaab se ghair masmu'aa hadees ki riwayat ke maaene mein inhen mudallis kaha hai, lekin yeh istilahi tadlees nahi hai balkay kitab se riwayat hai, aur woh bhi aisi kitab se, jin ki saari ahaadees ko Abu Zubayr ne ya to khud Jaabir رضي الله عنه se sun rakha hai ya kisi aur wastay se Jaabir رضي الله عنه se suna hai. Khud Abu Zubayr ka bayan hai:

"is (sahifa) mein se baaz woh ahaadees hain jin ko mein ne Jaabir رضي الله عنه se barah e raast suna hai aur baaz ko kisi aur ne mujhe Jaabir رضي الله عنه ke hawalay se bayan kiya hai". (Adh Dh'ufaa by Aqeeli, Tahqeeq by Dr. Mazin Sarsaaw, 5:382, is ki sanad sahih hai)

Chunkay Abu Zubayr ke paas Jaabir رضي الله عنه ka asl Sahifa mojoood tha, is liye Jaabir رضي الله عنه ki woh ahaadees jinhen Abu Zubayr ne kisi ke wastay se suna tha, aur woh is Sahifa mein mojoood theen, inhen Abu Zubayr ne barah e raast kitaab se bayan kar diya hai, is tarz e amal ka naam bhi tadlees hai aur Abu Zubayr ko isi maaene mein baaz ne mudallis kaha hai. Lekin is tarah ke mudallis ka عَنْهُ radd nahi hota. Mazeed tafseel ke liye dekhien: "Anwar un Nasiha" (Taa 3464)



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